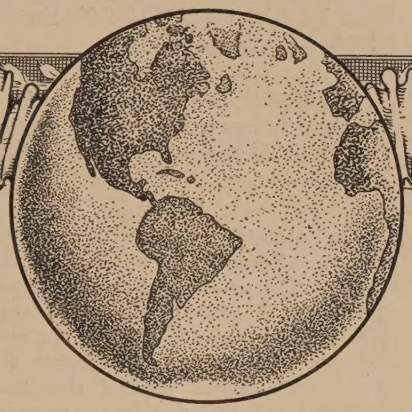
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago



August 6, 1921

Youth

YOUNG men see visions and old men dream dreams, and there is a vast difference between the two. The vision is a picture of what is to come. The dream is a memory of what has been.

The best thing about youth is its willingness to go on adventures, take risks, and despise ease, for something hard and difficult and worth while. A prudent or cautious youth is usually a prematurely old man. If it were not for youth, with its daring, its vision, its hatred of shams, society would stagnate and rot.

Let no one laugh at your visions, young men and young women.

Those visions of better things, of a more beautiful world, of worth while things you mean to do with your own life, are more important to you and the world than anything else in it. They are gleams of heavenly things that have been given you.

If you follow the gleam you will belong henceforth to the elect of the earth, the few to whom God whispers His secrets, the saving remnant by whose good offices all the more important work of life is done.

Levi M. Powers.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

What we could not afford before the war, we certainly can not afford after the war, and one of the things we can not afford is a drink bill of 1[illegible]0,000,000 pounds a year. (*David Lloyd George.*)

υ λ

Being tired is not a sufficient ticket for a vacation. Being eager to get into shape to work again is part of the lawful price. (*Continent.*)

υ λ

"Undoubtedly the scene has shifted away from Europe to the Far East and the Pacific. The problems of the Pacific are to my mind the world problems of the next fifty years or more." That is the well considered opinion of General Smuts, the ablest and clearest visioned statesman brought into prominence by the war. It is an opinion which is coming to be more and more generally held by Americans who are giving serious study to international relations. . . . For the United States the problem of the Pacific is paramount. It is only on the Pacific that the United States has vast, ill-defined interests to be adjusted to those of other Great Powers. . . And great as our present interest is, our future interest is bound to be greater, as the navigation and commerce of the Pacific assumes the proportions that current tendencies presage. (*New Republic.*)

υ λ

How many clergymen would find their faith wavering if they did not have the duty and privilege of confirming it each Sabbath by their own word of mouth? (*New Republic.*)

υ λ

There is one chapter in the Peace Treaty which, to my mind, should be specially sacred to the British Empire. That is the first chapter of the League of Nations. The Covenant may be faulty, it may need amendment in order to make it more workable and more generally acceptable, but let us never forget that the Covenant embodies the most deeply felt longings of the human race for a better life. . . . The operation of consultation and conferences in all great difficulties, which we have found so fruitful in our empire system, is the method which the League attempts to apply to the affairs of the world. Let us in the British Empire back it for all it is worth. . . . It may become the foundation of a new international system which will render armaments unnecessary and give the world at large the blessings which we enjoy in our lesser league of nations in the empire. (*General Smuts before the Supreme Council.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Standardize the sermon as to length, but not as to breadth.

* *

Mostly the tariff is a small bush behind which the big man hides himself.

* *

Silk stockings may serve both to proclaim prosperity and to prophesy poverty.

* *

In the epidemic of robbery there are only a few ministers who have need to worry.

* *

As an investment in efficiency five days at the General Convention is worth more than five weeks at a popular seaside resort.

* *

The Liberty League will win favor in the sight of men if it will allow to the other fellow the liberty which it demands for itself.

* *

When will the astute newspaper man learn that the news value of virtue is quite as high as the news value of vice, in the long run?

* *

The church wanting a new minister in these times of scarcity, may well consider sending the one it has to the National Convention and having him rebuilt. There is good in the poorest of ministers, but he must have a fair chance.

* *

The children are marching to victory; already they have brought down the price of the ice cream cone in many places. We wonder if it is not possible for them to boost the offerings in the contribution plate proportionately?

* *

When Lenine confesses that Bolshevism is an economic failure, if he does, and twenty millions of Russians are starving, if they are, it would seem that a new Russia is on the way, if it is, and we will rejoice and be glad, if we can.

* *

Let the Boys Tell It

When the brilliant orator who sat in his study during the awful four years, and learned the magic art of putting words together, goes forth to welcome home and glorify the heroism of the soldiers from over there, and when he glorifies war as the means of glorifying men, and praises the forward rush over the top to death and everlasting fame, we cheer, not the speech, but the soldiers. But what we want is for the soldier boys themselves to tell the story as they know it. All the glory has been taken from war; the curtain has dropped on the spectacular. It means dirt and disaster and death, not with splendid dramatic setting, but sordid, brutal killing. Let the boys tell it in their halting, stumbling speech, and we shall see the fascination of war dispelled, and the development of a national determination that the "next war," about which books are being written, shall never be.

The Open-Minded

There are a great many open-minded people in the Christian Church, besides us! But they are different; the doors of their minds open in another direction and upon a different outlook. Too often we think that if the other fellow does not look through our open door he is looking within instead of without. If this world of opportunity and obligation has no larger area than is swept by our open door, it is hardly worth while. It is a curious thing how often the professor of the open mind but proves himself too narrow-minded to be a safe leader. The progress of the Church has been stayed and even stopped by the closed mind. Because the currents of truth and inspiration have been shut out the Church has ceased to grow. But because one knocks a hole in the side of a house, he has not made a practical doorway, because one blows out the whole front of his house he has not made an open door. Almost as much common sense is needed in making openings for the mind as for the body, lest we imitate the foolish man who, thinking he knew it all, opened a door from the second story of his house into the great wideness—it was a good door and he had a right to make it, but he got an awful bump just the same!

The Stumbling Block

After generations of struggle the American people attained unto legalized prohibition, and it looked good for the cause, but many who did not want the truth to be true, began with malicious persistence to put stumbling blocks in the way of the enforcement of the law. They howled for "personal liberty," which

they denied to others; they claimed the right to get drunk, but would not give others the right to stay sober. And then they proclaimed loudly that such a law was not practical, that it could not be enforced, that there would be more drinking afterwards than before, that the will of the great majority had been defeated by a noisy minority. That is, a tremendous effort is being made to trip the progress of Christian civilization by falsehood and misrepresentation. It is a common saying that any one can get all the liquor he wants and without restraint, and the only trouble with the statement is that it is absolutely false. Of course for those who want to violate the law, there are ways, and will be until the machinery of the law is perfected. But when any one claims that liquor is just as free as when there was a saloon on every corner and several in between, the truth is not in him; and when it is stated that there is just as much drunkenness to-day as when our principal streets were disgraced by staggering, blear-eyed men, some one is blind to the facts. The fact is that prohibition, if not here, is on the way, and it is coming to stay; and it was but a new proclamation of its regal power, when the millions of inhabitants of New York City, called on through some self-appointed representative for a protesting parade, turned out a pitiful fifteen thousand demanding the privilege of getting drunk! It was a confession of the rights of decency over the debauch.

* *

WE DON'T ALL SEE ALIKE

THERE used to be a dear old saint of a preacher who once a year gave a sermon on "Missions," and who after each such sermon was visibly distressed because the whole congregation did not become enthusiastic upon the subject of doing something for somebody far over the sea.

It was a powerful and comprehensive discourse. But he did not stop to realize that his whole training was religious, that he had read *many* articles and books upon the subject of missions in order to become as interested as he was, whereas the butcher, the baker and the candlestickmaker sitting before him had no background of worked up enthusiasm. They, together with the doctor, lawyer and merchant-chief, had merely the preacher's half hour discourse once a year upon which to base their interest. Small wonder that they showed but slightly greater interest than in many another subject that they heard casually discussed but which did not directly concern them.

How a man will take our proposition or how he will act under given circumstances, depends upon the background of his life. His mental attitude is made up of several ingredients. His mother's training is perhaps the greatest factor in determining his outlook. His school-room education or lack of it helps to color his view. Whether his particular life interest is in art, business, politics, medicine, law or religion will determine to a large extent how he will receive what we tell him and the opinion he will form of the things which may be of *supreme* importance to us.

A man whose education consists mainly in various length terms in the slum and the dive can hardly be expected to view life or any subject in life with just the same perspective as one who has had a wholesome home, a university training and life in legitimate business with associates who are four-square men. While this is an extreme contrast it serves to emphasize the truth that our own personal experiences always give a particular slant to the judgment we form of any person, place, subject or thing.

* *

SHALL THERE BE A NEUTRAL CHURCH ZONE?

THE Christian Church throughout its long history has generally been granted the privilege, and accepted the duty, of entering upon any field of human service as circumstances might open the way, and the auxiliaries of the Church have followed in its footsteps. Some mistakes have been made and occasional retreats have been advisable. There are multitudes of opinions within the Church itself as to its peculiar fields and functions, but generally other institutions have kept their hands off. But recently an issue has been forced by the action of an Employers' Association which demanded that a Christian Association refrain from entering certain fields where the Employers' Association is financially interested, enforcing the demand with the penalty of withdrawal of support, and instituting a campaign to influence other financial organizations to take like action. To this demand the Ministerial Union of that district replies with a vigorous though courteous declaration of independence, making the basic claim that there is no neutral zone from which the activities of religion can be barred when there is opportunity for human service.

Fundamentally this is sound. The Church must stand for respect of its divine, its practical and universal mission, and must maintain its dignity and integrity. Being competent to serve, it must have right of way wherever human service is needed. Now there may be honest differences of opinion as to the need of service and the method of serving, which are debatable questions, but the Church Association is right when it insists upon the right of way without dictation from outside interests. The action of the Employers' Association would compel the Church to abandon the judicial spirit and action and become a partisan in the greatest conflict of the age, just exactly as truly as if the Church were to accept the dictation of the Labor Union under promise of financial or personal help. Now, it is not impossible that there may come a time when the Church may feel called upon to take sides, in accordance with the genius of its own principles, but to do so on every occasion, or, what is worse, to remain forever sitting on the neutral fence, is to sacrifice the last remnant of self-respect and most of the opportunity for service.

As a general rule the function of the Church is judicial and advisory, inspirational and educational, and its field is the world. The Church is the one place where it is possible to bring together employer and employee, in an attitude of mind and temper favorable to the working out of the Golden Rule in their relations. Unfortunately this possibility is seldom carried out to the full, but that is the possibility, and therefore the Church is not to be bribed by one side nor threatened by the other into any neutral zone, but to maintain its stand as the one supreme factor in the readjustment and reconstruction of a world in confusion.

The Y. P. C. U. Convention at Chicago

Louisa L. Magraw

EXCLAMATIONS such as "Where's Stanley?" "And we eat right in the church!" "There goes Stetson!" were heard as, in the heat of the steenth hot day in Chicago, there assembled at St. Paul's-on-the-Midway the Thirty-third Annual Convention of the Young People's Christian Union, with an attendance of 150 live, enthusiastic, and energetic young people from all over the United States, and this number steadily increased until 231 had been accounted for.

After supper, when one at last walked through the crowd into the big white auditorium of the church and sat down amid the happy, care-free conventioners, and the busy and sober national and local officers, there came a sense of the bigness of things to be done, but which after all, were not impossible in the atmosphere of co-operation and pep which pervaded the whole Convention.

The Convention was cordially welcomed by the Rev. L. Ward Brigham, pastor of St. Paul's, Mr. C. L. Hutchinson, representing the trustees of the church and the business men of Chicago, Mr. Glen Overman, president of the Local Union and chairman of the Convention Committee, and Miss Vernie LaChapelle, state president and chairman of the Accommodations Committee. President Stetson made a very fitting response on behalf of the Convention. The Rev. Fred A. Line, of Junction City, Kansas, told, in his keynote address, of the need and results of "keeping on keeping on" until the desired goal had been reached, earnestly recommending that a thing once attempted be carried through in spite of all obstacles encountered on the way, and stressing the gain in character to those who thus master themselves.

Then, while punch was being served and games played, again we heard, "There's Glen Overman, he ought to have wings to fly around," "Who knows where Bill Fritze is?" "Yes, he's all pep," etc., until the happy, expectant folks at last went home for a few hours of sleep.

Thursday morning the Convention started in earnest with the daily missionary prayer meeting (an ideal Y. P. C. U. meeting). At these prayer meetings large attendance, good speakers and good music were conspicuous features—even the sunrise meeting on Saturday morning had an attendance of about one hundred, in spite of the strenuous days which preceded. The several topics for these meetings dealt with the new Christian Stewardship program which was explained and stressed at the Convention, to the effect that inasmuch as all we have of life, talent, or money comes to us through the goodness of God, it seems to be our duty to show our love, gratitude and loyalty by using these gifts as true and faithful stewards, and to this end it is hoped that all will give such fitting service as lies in their power, and give also of their income liberally to help the cause. Among the suggested lines of service are teaching a Sunday school class, singing in the choir, giving time as volunteer clerk for your minister, volunteer social service work, etc., or entering the ministry, becoming a pastor's assistant, doing social work or missionary service. This new department is already organized and with the loyal support of Y. P. C. U. members will soon be doing a large work.

The Rev. C. Kawabata, of Tokyo, and the Rev. Nelson Lobdell, recently of Shizuoka, both told of conditions in Japan, and seemed to be unanimous in their opinion that relations between the United States and Japan are not nearly so alarming as many of the newspapers would have us believe. Mr. Kawabata feels that a better understanding between the two countries is very desirable, and recommends the placing of more missionaries in the field—but he did not overlook the financial difficulties to be encountered. His faith in missionaries, their correct judgments and their fair treatment is most surely a compliment to the work of those missionaries with whom he has been associated. He argues that missionaries understand American customs and because of that can more correctly instruct the Japanese than can be done by any quantity of books. He earnestly recommends as a solution for the California problem the Christianizing and Americanizing of the immigrant Japanese.

Mr. Lobdell said that, contrary to the idea that the Japanese are not kind to Americans, he find them exceedingly so. Mr. Lobdell understands and speaks Japanese well, and when riding in a third class railway coach, as was his custom, he could detect no unfriendly feeling, for they treated him as one of themselves. There is, however, a military party in Japan which has tried to create disturbance, but this party does not rightly represent the masses of the people, and especially is this true since the World War. The fall of Germany shattered their great idol and greatly changed the sentiment of Japan, so that at this time some of the strongest men in Japan are doing all in their power to counteract this militaristic influence.

The Rev. R. L. Brooks, missionary in Texas, related some of the difficulties which are encountered in his work—the subtle opposition which they meet, the opposition of people who do not understand Universalism, and the plain misrepresentation of facts which is the hardest of all things to combat because of this lack of understanding. Lack of funds makes it impossible for him to work in cities, so he carries his tent into the rural districts and there carries on campaigns from ten days to two weeks. Mr. Brooks has an able supporter in the Rev. A. M. Shelton, who when a Campbellite preacher challenged Mr. Brooks to a debate, and was converted to Universalism. Mr. Shelton's method of still hunting and asking questions and leaving people to reflect has done a wonderful amount of good, and he has converted practically every member of the Christian church of which he was formerly pastor.

The Rev. Warren B. Brigham, of Grove Hall, Boston, emphasized the fact that half of this nation is unchurched, and that our first task is to reach these masses and mould their lives to Christian ideals and standards of living. He warned of the danger of

becoming self-satisfied and urged a continual forward outlook, with the idea that, no matter what we have already accomplished, we can do bigger and better things. Furthermore, he urged us not to wait for people to come to us, but to go out into the highways and byways and bring them in, and not be satisfied with a mere invitation. Because the Universalist Church is the logical church to meet the world needs of the modern day it is our duty to spread Universalism.

Following the routine business and reading of reports on Thursday and Friday came the election of the new officers as follows: President, Charles Taylor, Illinois; vice-president, Ernest S. Jones, Massachusetts; secretary-treasurer, Louis F. Merlin, New York; trustees for two years, Edgar T. Williams, Tennessee, J. M. Ratcliff, Maine. The terms of Miss Marion A. Griffith of Minnesota and Mrs. Gertrude Schonland Eastman of Maine do not expire until 1922.

Under the guidance of the Rev. Dean Ellenwood $2,900 of the desired $3,000 was pledged for mission and general expenses, in a very short time.

The chairman of the Credentials Committee reported 120 duly qualified delegates present, with forty-five different Unions and twenty states besides Japan and Canada represented, also four members at large.

The matter of the name of what has been called the National Young People's Christian Union was discussed at length, as the word "National" seems to have been outgrown. There are several Unions in Canada as well as Japan, and this word "National" is greatly hindering the work and usefulness of the Y. P. C. U. in those places. The matter was finally covered by a recommendation which places the matter in the hands of a special committee, to report at the next Convention.

The Committee on Resolutions submitted fourteen resolutions which were adopted. One of them expressed approval of President Harding's plans for a conference on disarmament, and pledged him the loyal support of the Y. P. C. U. in steps for world betterment. One of the recommendations adopted urged that every member of the Union become a member of the church, that the Union co-operate with the Sunday school in training teachers and officers, that the young men of the Union join the Universalist Comrades, and that the young women join the Women's Missionary Association. Closer working relations with the young people's organizations of other Liberal Churches was recommended, also the organization of a Social Service Department. The work of Mr. Manning as Director of Young People's Work was warmly approved, and it was recommended that he be retained in the office. The resolutions and recommendations will be printed in full in *Onward*.

And that banquet! How they shouted, sang and yelled! Even a New England get-together had nothing on them, and you have to go some to beat New England. Yes, the food was good, and plenty of it, even without the chocolate cake which was presented to our champion chocolate cake eater—and this cake was so large that all of the 225 present had a sample. Then someone remembered that it was Vernie's birthday, and she was led, blushing and resisting, to claim the bouquet of roses which the local Union presented to her.

The Rev. Pliny Allen, of Galesburg, the toastmaster, was deeply hurt because people would insist on laughing at his jokes.

Mr. Brooks told how in a southern town where no Universalist services had ever been held, he was invited to come and hold a series of Universalist meetings. After having preached three or four discourses, the pastor of the competing local church, together with the pastor of the church in a nearby town, came down to drive the enemy off the field. His method of attack was in the form of "bombast" and "ridicule," belittling Universalists and Universalism, representing it as worse than infidelity, but Mr. Shelton had already educated this town to the ideals of Universalism and this form of attack fell flat. The result was that the controversy helped the cause instead of injuring it, and the field was left virtually in the hands of the Universalists, so that when Mr. Brooks left they were eagerly awaiting his return in September. In the meantime Mr. Shelton kept the fires burning. After Mr. Brooks left the representatives of the opposing denominations returned to get in their work, and refused Mr. Shelton an opportunity to reply to their arguments. This treatment rankled and as a means of relief he wrote an amusing poem, which cleverly portrays the situation in Texas.

After the speaking came the completion of the pledging, under the guidance of Dean Ellenwood, which brought the total amount pledged up to over $3070, thereby passing the goal.

Reader, if you have not witnessed "The Prophet of Good Luck" you still have something in store. The way the Muncie Union presented this play would have done credit to professionals. This story of the birth of Universalism brings home more clearly than mere words could ever do the difficulties which were encountered by Thomas Potter and John Murray in those olden days. When you are looking for a good evening's entertainment don't forget the opportunities of "The Prophet of Good Luck."

Sunday everybody was on hand for the communion service, which was conducted by the Rev. L. Ward Brigham, D. D., assisted by the Rev. Warren B. Brigham, the Rev. Clifford R. Stetson, the Rev. R. D. Cranmer, the Rev. C. Kawabata, and the Rev. John B. Bisbee.

At the regular morning worship a large congregation listened to the Rev. John Bancroft Bisbee, who preached the occasional sermon on "Youth," in which he urged patience with youth, and an effort to understand and get both sides of the story before deciding. The solution often takes time, but every problem has two sides and only one solution, and it is worth while to find the correct solution and then stand by it. In the matter of disarmament he suggested that the United States, Great Britain and Japan form a five-year truce and spend the 90 per cent of the taxes now paid because of wars past, present and future, in some more lasting manner.

The service of silence, with Miss Dorothy Eleanor Cooper rendering soft music on the piano, was very impressive, and a fitting prelude for the consecration service which followed, and which was conducted by the Rev. George Cross Baner. Every one felt its seriousness and purpose. Three boys and one young woman

pledged themselves to the ministry, three young women pledged themselves as pastors' assistants, and one young woman pledged herself to mission work in Japan. At the close all felt that the request to kneel for prayer and benediction was the proper and fitting thing.

The evening service closed the Convention and the words of the Rev. John Smith Lowe, D. D., on "What are we going to do about it" now that it is all over were very fitting. If those present do not take home something, and do some of the things which they learned at the Convention, the whole thing will have been in vain. Let us hope that every Unioner present will so help his own church that those who couldn't go will say, "He attended the Y. P. C. U. Convention in Chicago last summer, that's what going to a Convention does for folks."

Monday and Tuesday were given over to excursions. On Monday a trip across Lake Michigan to Benton Harbor and St. Joe, with swimming or a trip to the House of David, was pronounced by every one to be a great success.

Tuesday, the stock yards, Marshall Field's store, the Field Museum, the Art Institute and Municipal Pier were visited, and in the evening a successful bus ride through Chicago's wonderful park system furnished entertainment, after which came the return to the church for farewells.

Thus ended the successful thirty-third annual Convention of the Young People's Christian Union.

Following the General Superintendent

THE first Convention in the June list was that of Iowa, the place of meeting Waterloo. Less than a year ago it didn't look as though we would ever hold anything in Waterloo again, much less a State Convention. Our church society had disbanded. The church edifice had been sold. But this was not all. The church was not only dead but the people were at heart reconciled to death. They were so sure that the movement could not be brought back to life that they did not take kindly to the idea of trying the experiment. Perhaps you too would have felt the same way had you been one of them.

There are times not only in the life of the Church but in your own personal experience when hope and courage depart from you momentarily. Kind friends supply these qualities for you for a time and after awhile you get a new grip. That is what happened in Waterloo, when the Mid-Western Superintendent, Luther Riley Robinson, and a few others supplied the faith that was needed. It was up-hill work at first, but the indomitable spirit of the Superintendent had its way. The new society was organized, and Otto Raspe is the minister of one of the happiest and most optimistic churches in the denomination.

When Mr. Raspe proposed that this new society, scarcely six months old as yet, entertain the State Convention there were a few gasps but no one faltered, and the Convention was most royally entertained.

I reached Waterloo early in the morning and asked a taxi driver if he could take me to the First Presbyterian Church, where our Convention sessions were scheduled to be held, and with a confident air he replied, "Yes." He drove some distance and stopped in front of a hotel. He went in and when he came out he said reassuringly, "I know where it is all right, only I wanted to make sure I wasn't mistaken." He drove away once more and finally stopped me in front of a wonderful, big, beautiful church all decorated with flags and bunting and with a very noisy fife and drum corps playing martial airs on the lawn. I saw Civil War veterans in great numbers, but no Iowa Universalists I recognized. At last I glanced at a banner that informed me that I was at the headquarters of the Iowa G. A. R. Convention, but it was not the First Presbyterian Church or any other Presbyterian church. To the driver as he prepared to let me out of his car I said, "This is not my place, sir. Sometimes people honor me with a noise like this when I am leaving town, but never when I arrive." He looked cheap, but suddenly had an inspiration and in response to information secured from a lady standing near by he drove me c ear across the city and landed me, at last, at the right place. No, I did not pay for the extra distance traveled because of the driver's mistake. As I went into the church I commented to myself mentally as I thought of the incident, "How prone we are to *know* things we are not sure of after all."

The Convention, which lasted through two days and a half, was largely attended and bristled with interest. Reports from parishes revealed progress, with the promise that the church in Boone, long dormant, would soon be alive once more.

The climax of the Convention came on Thursday night, when a delightful banquet was held in the private banquet hall connected with the restaurant on the top floor of Black's department store. Mrs. Isaac Lobdell of Ohio was present and spoke most acceptably for the work of the W. N. M. A. She proved herself a pleasing speaker and a splendid pleader for the cause of the women. This banquet and the church service held the night before were both well attended by Waterloo people. In fact the Convention was largely a celebration of the fact that a church which was lost had been found again. The men who responded to the call for a class in the Bible School are now enrolled as Comrades. They are discussing the part they can play in making the church successful and in making Waterloo a still better city.

At 3.45 the morning after the banquet I took the sleeper over the Great Western for Kansas City *en route* to Junction City for the Kansas Convention. The heat was—but why talk about the weather? Every one is talking about it this summer, and no one is doing anything about it. By late afternoon I was on my way up the Kansas River valley, one of the most fertile and versatile in the world. River bottoms are always fertile and sometimes they are versatile. As the train, none too fast, wended its way in and out along the bank of the stream, I noticed great fields of potatoes reaching as far as the eye could see, and all of them giving promise of a bumper crop. A fellow

passenger who grew up in the "Kaw" valley, as it is called, informed me that our early new potatoes up north come largely from this section. "If we are early enough with the crop," he said, "to get in ahead of Southern Illinois in the market, we get big money for our potatoes." Recalling for a moment the high prices asked for new potatoes in New England in the early spring, I replied, "That is not news to me."

My eyes were next directed to the immense fields of winter wheat nearly ready for the harvest. In the "Kaw" valley all who don't raise potatoes raise wheat. And such wheat! Great, wide, sweeping fields of it, as thick seemingly as the hair on your head, half as tall as a medium sized man and just turning from green to gold. It was a sight to behold. "Wonderful," I exclaimed. "What lucky fellows the Kaw valley farmers are!" "Yes," responded my informant, "that's just it. They are lucky or unlucky. It all depends." I was mystified. I had been thinking, surely this is all silver lining and no cloud here, but not so. Here is where the versatility of the soil comes in. It does things. It just takes unto itself legs, once in a while, and walks away. Occasionally a flood sweeps down the valley. The river overflows its banks. The whole river bottom is inundated. The light alluvial sand is washed about at will by the swirling waters. The river fills up its old channel and cuts a new one or two or three for itself, and when the flood subsides one farmer finds that not only have his crops been destroyed but that half or two-thirds of his farm itself has been washed away and that the river is flowing peacefully where only a short time ago he was plying the tractor plow and sowing wheat. Another farmer who had only a small acreage before the flood finds that another's calamity is his good fortune, for the shifting of the river bed has presented him with his neighbor's farm. The night before he was poor; the day after he is rich, but, alas, he never knows how long his farm will stay put. My companion pointed out of the car window to a marvelous wheat field and remarked, "The man who owns that field has about the largest farm in the valley. He was both lucky and unlucky in the last flood. He lost two-thirds of his farm at one end of it and got back a piece as large again at the other end of it." The risks are great in the "Kaw" valley, but man is a creature of pluck and nerve. He likes to take a chance, consequently land there is at a premium.

I reached Junction City at 10.45 p. m., tired enough not to be perfectly good-natured. I was met by Mr. Line, the minister of the Junction City parish, who took me to his home and put me to bed.

We have two active churches and two full time ministers in Kansas aside from the State Superintendent, Mr. Houghton. There is plenty of room in Kansas for more churches of our faith. Lack of room has not been the obstacle in the way of our growth out there.

The Convention was well attended, friends being present from several places in the state where we have churches which are either dormant or holding services only occasionally.

The entertaining parish in Junction City is strong. Mr. Line, the minister, is doing the unusual thing. I say "doing" advisedly because he is not merely trying it, he is doing it. He is repeating. He is on his second pastorate in Junction City, and to say he is making good is stating the case mildly. The Sunday school is thriving; the congregations are growing; the membership is mounting rapidly toward the 100 per cent increase mark, and the minister is a leader in the life of the city at large, the most talked-of man in the town. Somehow I have a suspicion that Mrs. Line is a "power behind the throne" in much of this good work. At any rate for once I insist that the "head" of the family must share the honor with the "better half." Their delightful and very capable daughter Helen has consecrated herself to service in the Japan Mission. Surely these "Lines" have fallen to us in pleasant places. We owe much to this notable and devoted family.

The Convention was wide awake with interest and enthusiasm. Most of the talking, and a good deal of it at that, was done by Dr. Joseph M. Tilden of Lombard College, and the General Superintendent. These Far Western Conventions are very largely what might be called revival meetings. There is no large delegate body, but many Universalists come in from far and near to hear "preaching." The aim is to supply the demand. "Joe" Tilden nearly always begins by telling his hearers that he is not a preacher. Then he proceeds to take a text and preach a better sermon from it than most of us preachers are capable of preaching. He did that several times at the Kansas Convention.

The Convention did considerable business too. It took action committing the Universalists of the state to the task of raising $1,200 per year toward a fund to be used in re-establishing our church in Wichita, one of the most enterprising cities in the state.

Sunday afternoon the whole Convention went by automobile nineteen miles out in the country to what is known as Briggs' Schoolhouse, way up in the hills, the only hills in Kansas, I believe, where Mr. Line preaches once in two weeks Sunday afternoons to a congregation of stalwart farmers who live somewhere within a radius of fifteen or eighteen miles from the schoolhouse. This is an entirely new congregation which Mr. Line has gathered together since the Crusade started. It was a wonderful occasion. Automobiles were parked about the schoolhouse in large numbers. Within the schoolhouse, which was not "red," we found an audience of men and women of brain and brawn. Not in many a day have I seen such men. Tall, lean and muscular, with broad, straight shoulders, you looked at them to respect them. You know they are hard workers the instant you look at them and a moment's conversation with them reveals the fact that they know how to use their brains. We noticed two men in the group with very long hair. One wore it all tucked under his big hat as if he was a little ashamed of it. The other wore it in curls which dangled down over his shoulders. Curious about the matter, I asked questions. The reply came with a broad grin: "They made a bet way back when William Jennings Bryan was nominated for the Presidency that they would not have their hair cut until Bryan was elected President." No wonder their hair is long. The chances are it will be longer still before they consult a barber.

I preached a sermon to the interesting congregation and "Joe" Tilden did the same thing, after once again announcing that he was not going to do anything of the sort.

By 7.30 we were back in the city for the closing session of the Convention, at which we both delivered messages following a very admirable address by Mr. Houghton, the Southwestern Superintendent.

The following day was given over to a breathing spell, during which I attempted to play golf with Mr. Line and one of his laymen. My game was wretched and Mr. Line's score so completely humbled me that, unwilling further to witness my humiliation, his parishioner politely withdrew before the game was over on the plea of business.

The next day found me in Hutchinson, Kansas, the guest of our church in that delightful city. When I left the East the papers were telling of the disastrous flood in Pueblo, Colorado. The waters which wrecked this queenly city of the Rockies, flowing down the Arkansas River valley, had just reached Hutchinson when I arrived in the city. The Rev. George A. Miller, who recently succeeded the Rev. Seward Baker as minister of the Hutchinson parish, accompanied by Mrs. Miller, met me at the train and took me at once down to the river to watch the swollen stream. The danger point had been reached. A rise of another foot in the racing waters and the city streets would have been under water. As it was, small dirt levees were being thrown up along the river bank here and there and the city was in readiness to act quickly if an emergency should arise. It gave one a strange sensation to stand there more than five hundred miles away from the devastated city of Pueblo and more than a week later, and see the very waters go swirling by which had destroyed a city and aroused the whole nation.

My visit to Hutchinson resulted in many interesting experiences and important happenings which will be chronicled in the article to appear in next week's *Leader*.

John Smith Lowe.

Efficiency in the Social Work of a Church

George E. Moesel

THERE are many lost motions in all church work. Some ground is tilled over and over again, while other ground, equally fertile or perhaps more so, is not even sowed. If the church wishes to make progress, if it would compete for the attention of the people against other agencies which are organized on an efficient basis, it must place itself on that same basis.

If the owners of a factory found that they were not producing sufficient goods, and that those that were being produced were costing too much, what would they do? If they were progressive and desirous of availing themselves of the latest thought and development on the subject they would first find out all the facts involved in the production of their goods. Out of the need of finding out such facts has grown the efficiency engineer. He makes what is called a survey, in which he reports in the greatest detail all the conditions of the plant. With the facts thus obtained an accurate judgment of what must be done is arrived at.

Now let us assume that a given church feels that it is not making good in its social work (the term "social work" being used here to include all the work of a church with the exception of the actual preaching services), that while the people actively working in it give of their energy and of their means to the fullest extent, the return is not commensurate with the outlay either of energy or of money.

The church in question, like most others, has a number of organizations—a ladies' aid society, a men's club, a young people's society and perhaps several others, and a Sunday school. These organizations we will say are not gaining sufficiently in new members; they are lacking in life and energy and in effective results. What is the trouble? The people of the church can not tell; they know something is wrong and they wonder what it is. Various guesses are given as to the cause, but they can be nothing more than guesses. And why? Because none of the people making them has all the facts necessary to form an accurate judgment. To know why the young people's society is not growing one must know, not only all that that society is doing and how it is doing it (and what it is not doing), but also all those facts as to every other society in the church, for they are all interdependent.

The entire social work of the church is a unit which is made up of a number of component parts, and every part is affected by everything that every other part does. To correct the condition just supposed we must first come to a realization that the administration of this social unit belongs to the church as a whole. For convenience only, the administration of various portions of it is entrusted to separate organizations. Very often these organizations lose sight of this important fact and operate entirely independently of each other. As a matter of fact, in some way, each member of any society should have a definite voice in the management of every other society, either directly or indirectly. This may sound revolutionary when one thinks of the dignity of some of these little societies being invaded by their being told by a member of another society how things should be done; but so it must be. For instance, the woman's club has been running a church fair for years in just such a way, and it proposes to keep on running it in just that way. But they forget that if any mistake is made in the method of running the fair, the consequences of that mistake will be felt throughout the work of the church.

Where each society goes along doing its own work, unless one is a member of all of them, one can not get a true notion of where one society overlaps the other, or does the work of another society, or fails to do a part of its own definite work. Of course, no one can belong to and regularly attend all of the organizations in a church, partly because he is not eligible to all of them, and partly because there would not be sufficient time for all of them. Therefore the information necessary to judge the effectiveness of the societies of a

church can not be obtained by one person as most churches are organized. Annual reports are presented by each of the societies in which sweet platitudes are strung together with the object of showing that the particular society with which the report treats has had a successful year, but as reports of pertinent facts they are usually quite useless, and besides, such reports are presented long after they are of any value.

We must therefore find some method of putting complete information before a group of selected people with authority in them to act upon the facts as thus disclosed. In one church the need has been met effectively in the form of what was there called a church cabinet. This body was made up of the president of each society within the church, together with the president of the board of trustees. In this particular case the cabinet elected its own presiding officer, though in other cases it might have been more desirable to have the minister of the church act as presiding officer. In this body reports are presented frequently stating details and workings of the various organizations; proposed programs are presented in advance, and these programs are passed upon by the cabinet, not from the standpoint of any narrow organization, but with the perspective obtained from a knowledge of what every other organization is doing. In other words, the whole *unit* of the social work is considered in perspective and a study made of how that unit, in all its parts, is being taken care of. The idea has worked well in this one church and it may be of profit to others.

The Utility of the Church

The Rev. L. C. Nichols

A GREAT deal is being said to-day about the responsibility of the Church to the civic life and moral life of the nation. It is being blamed for most, if not all, of the misdeeds of mankind. In an age of transition, such as our present age, every contributing force is called into question. In this the Church has not escaped and it is perhaps well that it has not. We must meet the issue face to face and find the rightful place and service for this age long institution.

We are gaining our attitude and policy for living too much from the scoffer and the extreme radical regarding government, literature, education and religion. We might ask these forces, "Which of you convinceth me of sin?" Therefore because of this growing attitude, I believe that the Christian Church must be the one great leader, largely through the spoken word, in guiding the world to the knowledge of itself, its problems, and to the right solution of these problems. A mere ragging negation in our pulpits will never do; we need the star of hope shining in our sky.

The attitude of the Church through its ministry must not be one of compromise but a stand on definite standards. The elementary needs of the people call for what is fundamental and essential in Christianity. There are mighty forces astir throughout the world that will not wait for permanent mouldings—if we do not seize these forces in this generation and claim them for justice and righteousness, they will set and harden into permanent evil forms on which the ship of state is bound to crash. Immorality comes quickly in the wake of spiritual indifference. Most of the real things in our nation's life are at stake. Aid must be summoned.

Religion has taken on so many forms of manifestation, because of the variety of people, that we hardly know it outside of its Sunday dress in the churches. Many people find religion a curse instead of a blessing. They see in it only prohibition of all healthy desires and ambitions. Others make it an open doorway to beauty, appreciation and peace. It is not easy to get people to think in terms of religion, and because of this the world in general sees only the hateful kind. How few have attained that world which the dream of the soul has pictured, which builds life up until it reaches the stars. And this ought to be *our* religion.

The two curses from the beginning have been ignorance and moral or spiritual indifference. How many lives these two demons have crucified on the cross and tortured on the rack! Why do men nearly everywhere make religion such a bugbear? They have made it an embalming fluid to prepare the soul for eternity—to deaden to life here. It has been made an anti-toxin against hell fire and eternal damnation. True religion ought to be neither, but a noble inspiration to the highest and best that life affords. This kind of religion needs to be taught constantly. It gives a wholesome picture of God, Christ, man, destiny and salvation.

This new brand of religion is rapidly coming into popular favor. Progress takes place while you wait. Life and its various processes are evolving rapidly and radically even in one year's time. Is this growth and evolution stable and wholesome? A religion which will guide this growth process into proper channels is what the world sadly needs to-day. I am sure that no one will dispute this. Religion must be made popular with people. It must be a great challenging force that will compete with other interests in such a way that it may have the respect which it must have to succeed.

Religion to be of service must have these essentials: sanity, universality, gladness, power, holiness and a calm reasonableness. We have never quite dared to free our religion from the shackles that bound it. The fear of being unorthodox has been our great handicap. Now to save it we are seeing that we must free it. It is a good time to live now because we can see the old and the new in contrast. We plainly see the defects of yesterday and we ought to know better than to build these into the structure of the future. We have discarded the medicine of the tenth century and the astronomy of the twelfth, then why hold to the religion of the fifth?

People are not trying to flee from religion to-day —they are endeavoring to live. True, they have not the needed ideals, but that is the fault of the Churches.

The theology used to be, "Rejoice in the Lord by dying," and now it is, "Rejoice in the Lord by living." We are bound by commandments when man ought to be held by a higher tie. We must not go back to the theology of fear and force, but forward to that of love and justice. People are no longer conscious of being worms of the dust, but instead see mighty powers in themselves awaiting the touch of the Divine hand. The Church is the one force to give this gift. Religion must lead with sanity or lose its place in the advance of civilization. We can not destroy the spirit of the times, but must carefully and thoroughly master it and direct it into proper channels.

The Church, like all other institutions, is in a new day. For it, this must be a day of opportunity. The world needs a religion, not one which will prohibit amusements, but one that will purify them. The Church has neglected its great chances in the past to save the world, but now when the greatest opportunity of all is before her, surely she will rise to meet it. The world is looking to the Church for a spiritual guidance that it has not sought before. The world is full of pain, cruelty and injustice. How our moral nature revolts at it all! How needless it all is! Why! the whole world challenges the Christian Church to save it from its sins. The material world is not defying the Church, but, on the contrary, is pleading with it to help save men and women to citizenship and righteousness.

There are three fundamental agencies in life: Christianity, government and education. We call ourselves an educated people, a Christian nation and an efficient government. Americanization work is being done that these three may have the respect and support of all of our people. The movements of social democracy are rapidly becoming estranged from the Christian interpretation of right living. We are all aroused over its dangers. We must make our choice between a working faith and despair. I have no patience with the knocker who offers no substitute. Religion of the right sort is the clarion call which must echo through the hills and valleys of America for to-morrow.

The Church as an institution does have to answer a definite responsibility to the life of the people. Church people stand as a symbol of those who have seen the vision. It must justify its existence. It is unfair to call any age an age of doubt, or materialistic, for there are great souls who are fundamentally Christian in every age. This age is not lacking in these heroes of the faith. I believe that never in the entire history of the country has the Church's responsibility been so great. Men need the emphasis of the gospel of justice and love, now especially. No need for Gibbon to use six massive volumes to tell why Rome declined and fell. The poison that killed Rome runs in our veins to-day. Rome had no antidote for her poison, but we have in the modern gospel.

Elbert Hubbard said: "Religion must evolve deeds. It must be wrought out into tangible things—farming, art, commerce, buying, selling, manual labor, etc., or we do not consider it religion." This new responsibility of the Church shall not be one of compromise now, but one of most definite standards. Efficiency has gripped the Church and will not let go until the Church contributes to the common welfare. Our religion must be our life—a religion that will help big-minded men and women and nerve them to follow the vision.

The central office of the Church has so many urgent calls for help that it is almost swamped. Many are saying, "Come over into politics and help us." Other calls come over the wire from business, the social-evil workers, labor and capital, immigration, the courts, etc. The Church can assist all of these through the narrows. Especially in the great fight against the social evil, the Church must not stand aloof and let so much of humanity go down into the vortex largely through lack of moral education. In the question of capital and labor the latter begins to feel strongly that the Church has joined the other side. I believe that this feeling is unjustified and the Church should tell the world its attitude. Nearly every Church has a struggle to live financially, but the force of the Church is not financial. Neither is its strength in numbers, but in aggressive opposition to wrong and a teaching program of what is right. If the Church goes back on its own ideals, what can it expect of those outside? And too, salvation is coming to the modern world, not through the Christianity of the Dark Ages, but through the Christian intelligence of the twentieth century.

God's Native Tongue

Austin Andrews

A SPIRIT of Scripture revery came stealing o'er a human mind at the close of an imperfect day and the man who felt its advent sweep quietly to the idle helm of thought became conscious of a desire to address his own soul on the possible consecration of pain and the communion of suffering but recently eased from acute distress and even now hesitant in nervous delay. He desired to speak with his own soul in the terms of God. But what language would God use? And how could a man know whether he was speaking God's tongue or not?

God is Spirit, said the revery that now possessed him, and if there be no worship of Him save in spirit, there can be no language from Him but that which is spiritual. If idle words court judgment, God speaks them not, but His spirit-word, remaining spirit even though made flesh, shall not return unto Him void, but shall accomplish what He pleaseth and prosper in the thing whereto He sends it. He that hath seen the Christ hath seen the Father, and must it not be also that he who hath heard the Christ hath heard the Father speak? So queried the revery of the man who sought, and, waiting scarce an instant for a reply that was as yet unformed, he whose name was revery said: I am the object of your search; in me have many thought to find eternal life, but I am only one who testifies of the Christ whose spirit ever was though for

a time clothed in upon by flesh. Wouldst go with me and from the record of my pages, centuries old, make study of the tongue God speaks? The man but nodded his assent and he was ready, for having no language of his own just now he could the better now be still and know.

The revery sweetly smiled and opened up his heart, of which the man recalls a part and thus hath set it down in reverence for his future reference:

A historian, writing without a single bit of data quoted by which to trace and thus authenticate his story, charges the Lord with the confusion of our human tongue lest men should understand each other, where evolution doubtless would conclude that selfish striving, bred of the jungle's stern necessity, invented, from within each divergent group, a secret code. But this at least is true, that later came a song-writer, saying that they who trust in the Lord shall be kept from strife of tongues. A sage declared that the tongue of the wise is health; of the just, choice silver; that in the tongue was life and death; and in the keeping of the tongue, insurance against soul-trouble. A prophet proclaimed that the ruin of Jerusalem and the fall of Judah came from tongues against the Lord; and that God gives the tongue of the learned to know how to speak a word in season to the weary. The great commission nominates it in the bond that believers shall speak with new tongues, and Pentecost is described as the fulfillment of that promise, for there they began to speak with other tongues, while the baptism of God's spirit reverses Babel, for now these men, of different races all, each heard them in his native tongue. A preacher writing to a church declares that the spirit gives to some divers kinds of tongues, but for himself adds that though he spoke with the tongues of men and of angels and had not Love, he and all his words would be but as the sounding brass or the tinkling cymbal.

Here paused the revery of Scripture, but needed not an ear, for the lips of his listener did not move. Then with a voice as soft as zephyrs of the spring the revery spake on and said: Have we not come through to the place of understanding? Is not Love the tongue of God? Greater love hath no man than to lay down his life, but God hath love so great as to keep His life and patiently endure until His children come to learn and speak His language.

And still I live. The voice of revery seemed to rouse with growing power, like the wind that bloweth where he listeth, waiting not for statisticians' pens to write of origin or destiny; and thus with swelling tones he said unto this man: Yea, still I live. My testaments are God's first will, but not His last. Wisdom, true, begins with fear of Him, but wisdom finds no end save in the love of those God loves, a love so great, aye! perfect, that fear is outcast from its presence for time and for eternity. Was it not an holy Scripture tongue that wrote of erring as but human and that forgiveness was divine? That is the language of a perfect love. It talks a spiritual Esperanto so that even the unlearned shall not fail to understand. God needs no interpreter. All He asks of men is audience. Love is a language that every man hears in his own tongue, and where men listen, there is always Pentecost. Love was in the beginning: Love was with God and Love was God. All things were made by Love and without Love was not anything made that was made. In Love was life and the life was the light of men; and the light shineth in the darkness and the darkness could not comprehend it. Love was made flesh and dwelt among us and we beheld his glory and knew that Love is the only begotten of God, full of grace and truth.

Love is God's native tongue. This must our polyglot human dialects confess. Ministers of God speak His language. God's schools teach it and in it. They who neither read nor write, who do not speak or understand it, are the spiritually illiterate. It must some day be the common tongue of men, for when finally every knee shall bow every tongue of man must make it the vehicle of his confession.

The revery ceased. And in the silence the man rested, free from pain, and in a deep content. He knew the fellowship of Love in suffering and the power of Love's resurrection and that all things work together for good.

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PARABLES OF SAFED THE SAGE

The Parable of the Pajamas

THERE came unto me a Young Man, who said, I desire a better Job. For behold, I have been long in my Present Situation, and I am Getting Nowhere. And I desire to Move up.

And I inquired of him concerning his Occupation, and he told me what it was. And I asked him certain Questions concerning matters such as I supposed to belong to his Vocation.

And he answered me, saying, I once learned that, but I have forgotten. And, I know the answer to that question, but I can not think of it just now. And, I have a book wherein I look up such matters when I have need.

But there was nothing which I asked of him which he could tell me Right Off the Bat.

And I said unto him, Once upon a time there was a man who said, I have occasion to travel now and again, and behold, I will keep a Bag that is always packed. And he put into it a Suit of Pajamas, and a Safety Razor, and a Tooth Brush, and a Pair of Hair Brushes, and divers other things, such as Travelers need.

And he went upon a Journey, and it came to pass in the morning that he arose and put on his Raiment, and took his Bag and went to the Wash Room. And his Pajamas did he leave in his Berth. And while he was washing and shaving, the Porter came along, and removed the Sheets and the Pillow Cases from his berth, and gathered them into an armful, and chucked them into his Laundry Bag. And the Pajamas rolled he up with the Linen. And when the man came back from the Wash Room, behold, his berth was all made up nicely. And he sat down in comfort, and in due time he got off the train, and he gave a Quarter to the Porter, and was at peace with himself and with all mankind.

But the next night when he started back, he removed his clothing in his berth, and he sought in his bag for his Pajamas. And he was Considerably in

Need of them, but they were not there, nor hath he ever found them.

And I said unto the young man, It is impossible for a man to keep constantly in his mind all the facts and principles and ideas which he may sometime need. But he who succeedeth must be able to produce on demand the vital elements of his Stock in Trade. A man can not do business forever on the things he formerly knew, any more than the mill can grind with the water that is past. Neither may a man depend upon those Facts which he once possessed, but which have drifted away into the general region of the Beautiful Isle of Somewhere.

And I said, There come to men moments when they have retired behind the Curtain and removed their Raiment, when one suit of Pajamas that are available for immediate use is worth a thousand pieces of lingerie rolled up in the Linen of the Pullman Company.

* * *

DEATH OF THE REV. J. FRANK LELAND

The Rev. J. Frank Leland died at his home in Hollywood, California, July 8, after an illness of several months. He was born in Benton Harbor, Mich., in 1854. He was graduated from St. Lawrence University in 1886, and in 1896 he was ordained as a minister of the Universalist Church.

In 1887 he married, in Cicero, N. Y., Miss Cora Lower. Failing health compelled him to retire from the ministry, and in 1903 Mr. and Mrs. Leland setled upon a ranch in Hollywood, where they lived until a few months ago, when they sold the ranch and moved to a smaller place.

Cremation took place at Forest Lawn July 11.

The local paper says:

"Mr. Leland was a man of sterling qualities and lived his religion day by day. Kindly, gentle, gracious and courteous, he was known for a great love of children and for his readiness to lend a helping hand, and no one in trouble appealed to him in vain. He had a keen sense of humor, and his sparkling wit was the joy of his friends. All who knew him will miss him and long feel the influence of this good man on their lives."

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A SUCCESSFUL DOWN TOWN CHURCH

The Church of the Redeemer has met the problem of a down town church and keeps solving it year after year. It is situated in the very heart of the business section of Newark and within a block of the amusement district also. The motion picture houses and vaudeville theaters with a capacity of some ten thousand people are open Sundays from 11 to 11. Nevertheless, the evening attendance of the Church of the Redeemer has kept close to 25,000 people a season—all the church would hold. The morning congregation, according to the figures of the head usher, shows a total for forty-two Sundays as follows: 1917, 12,228; 1918, 11,586; 1919, 11,776; 1920, 14,262. The large morning attendance was 688. The average morning attendance for 1920 was 338; average evening about 650.

The financial side of the church has been very satisfactory also. All debt on the church has been paid and a handsome parsonage has been purchased and paid for. The church closed for the summer with over $2,000 in the treasury and all bills paid. In addition to this it has $6,000 in cash on hand to be used in bringing the church edifice more up to date.

During the year seventy new members were received into the church and twenty-five were christened. There are one hundred babies on the Cradle Roll!

The church has a live Missionary Society, a strong Junior Y. P. C. U., a healthy Sunday school, a consecrated Clara Barton Guild and a great Ladies' Aid Society. It contributes to the many charities of Newark, and is ever in touch with the social, patriotic and philanthropic activities of the city.

Dr. Rose has been vice-president of the "Newark Bureau of Family and Social Service" for twenty years. Many men and women of his church are on the boards of various local agencies for civic uplift.

While the church is closed for the summer, there are two messages twice a week on its bulletin boards. Fifty people a minute pass the church, and hundreds, perhaps thousands, read these sermonettes. The policy of the church is never to be dead for an instant. It maintains a live touch with the community from year's end to year's end, whether its doors are open or shut. This is one reason it has held its own, and is rated as one of the strongest influences in Newark to-day. Another reason is that it preaches Universalism from every angle and applies it to every situation and problem of life!

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

AUGUST 14—PAUL IN ICONIUM AND LYSTRA

Acts 14 : 1-28

Expansion and Its Origin

The modern name of this city, to which Paul and Barnabas fled—about eighty miles distant—from Antioch, is Konia. We are told that from the time of this apostolic visit Christian worship has never been abandoned, and that the city to-day has a school for Armenian boys, known as "The Apostolic Institute," and also a Christian hospital maintained by American missionaries (Peloubet's Notes). Here, they began work in the synagogue. It is noteworthy that they did this because it would have been so human—natural—that, having definitely announced in Antioch that they would turn to the Gentiles, they should at the next place entirely avoid the synagogue, perhaps relating to their hearers how desperately they had been treated previously, and immediately barring the devout Jews from further ministry. Too frequently has this course been followed by Christian workers who do not realize the limitations they thus place on their own work, or the antagonism which they at once invite and which is a poor introduction. Exposing errors in other bodies, always a rather negative method, belongs entirely to this class of self-illusion, which Paul and Barnabas avoided in the continuance of their work at Iconium. Here also was opposition, but it was more in the hands of the people and their divisions according to belief, because Iconium was a self-governing Greek city.

Healing Again as Concrete Helpfulness

Now they have contact with a cripple (from birth) who had never walked. Again, the power of suggestion, mental healing, more familiar to-day, accounts for the result, without recourse to miracle that suspends all known divine laws. In connection with the subject of miracles, Tarbell's Guide quotes Watkinson as saying: "The miracle had its place as the bellman of the church, but the preacher's message was the secret of salvation. If the miracle had been more surprising than the message, Christianity would not have occupied the place it does to-day. The doctrine of Christ is infinitely more convincing than any miracle he ever worked. If the great truths of the Gospel do not find us, no sign or specter will avail. The grand appeal of the Gospel is not to our wonder but to the conscience and the heart." Note again that Paul saw "that he (the cripple) had faith to be made whole." How often do we find that same idea fastened to the gospel stories of healing by Jesus! What seems a miracle to us at any time is divine law in operation, not in suspension. The larger lesson is that human helpfulness is universally recognized as religious, as of God. Kindness needs no interpreter, and the news of it goes across all language borders at once. Each man hears kindness "in his own tongue." Note, again, the phrase "fastening his eyes" (refer back to last Sunday's lesson Acts 13 : 9 and find same phrase). This phrase has the lesson of intensive interest. The voltage is too low in much of our effort. Paul's method involves all there is of Paul. To meet either human need, as in this lesson, or evil opposition as in the preceding one,

with indifference will never get results. Faster work is done by "fastened" Christians, not those fastened to some narrow creed, or some selfish "ism," but fastened both to Christ and to their own task.

Advance by Reversing Religious Thought

The people, understanding Paul's Greek speech, now talking among themselves in Lycaonian, which he does not understand, speak of these men being gods. To do rather than to say always commands attention among the heathen at home or abroad. But the religiously unlearned mind turns naturally to hero-worship. It was a reversal of old religious thought that God voluntarily does things to help men. Their thought of God was that if ever you got anything from Him you must buy it with sacrifices. But to get the kindness ahead of the sacrifice was new. They immediately think they owe something and they want to worship these men. Paul and Barnabas, when they understand what is going on, vehemently protest that all the glory is to God. Moderns frequently say this and then act as if the saying of it were only a diplomatic courtesy. Compare Jesus, "Why call me good? Only one is good and that is God." Paul then is verging on heresy, also, when he invokes nature as a witness of God. Men's minds have been so firmly centered on the supernatural in religion that they too oft have at least seemed to consider nature and human nature heretical commentaries, unworthy of any credence.

Accelerated Popular Reactions

Standpatters, in religion, as elsewhere, ignore the new and larger vision, until it registers success and popular interest. Then they organize opposition, not because they can disprove the new method, but because they don't want any interference, preferring human loss in general to their own loss of profit or position in particular. Compare Jesus, his entry of triumph into Jerusalem, and his almost immediately succeeding crucifixion. Compare the social program of the Y. W. C. A. and the attitude of the Pittsburg Employers' Association. Paul and Barnabas were "gods" one minute. Almost the next they were attacked and Paul is stoned and dragged from the city supposedly dead. But Paul was no quitter. Paul came back, though he seeks another pulpit. Some have gotten out of the job entirely on less provocation.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

Selling—a High Calling

It has been said that salesmanship consists in making a good first impression. Salesmanship does not consist in making a first impression. True salesmanship consists in making a last and everlasting good impression. This is not done by juggling words, but by delivering goods. It has been said that it does not take a salesman to sell a man what he wants. I want to say to you that that is salesmanship in its truest sense. When a man is rendering the service of finding out what a man really wants and supplying that want he is a real salesman, but when a man is by some trickery unloading on a man what he has no use for he is nothing more or less than a crook. A man that seeks a salesman's job merely for the purpose of making a living for himself without any regard to whether he renders a service or not, is but little better than the man who takes the "blackjack" or "jimmy" and goes out to get a living for himself. When the day arrives that specialty salesman will be sure of the value and merit of the article before they sell it their work will indeed be a High Calling. (*Arthur Nash in Specialty Salesman Magazine.*)

How Your Mother Has Kept You

Of course we must keep the faith of our fathers, but what do you mean by *keeping* the faith? This is Mother's Day. When you were born your mother wanted to keep you and she has kept you so that every year since you have loved her with a deeper understanding of her immeasurable grace. You are more deeply hers to-day than you were forty years ago, but she couldn't have kept you by keeping you a baby. If she had tried that she would have lost you. The only way to keep a living thing is to let it grow. We must keep the faith of our fathers, but the faith of our fathers is not dead; it is alive. It is like a tree, it must grow. It is like a river, it must flow. . . . You can not keep anything static in a dynamic world, and when we forward-looking, liberal Christians pray and work for the application of Jesus' ideals to our social, economic and international life, we are not disruptive, we are salutary. (*Dr. Harry Emerson Fosdick.*)

Protesting the "Protocols"

Are the Jews of the world secret conspirators against the peace and order of the world? Some of them are, no doubt; but so are many more who are neither of Jewish race nor faith. . . The Jewish faith itself, as Dr. Aked says, is a training in liberalism. It would not be human nature to feel otherwise than impatient with the ways of oppression. But that there is an ancient, world-wide secret society which labors to establish the Jewish minority as lords of the world is not to be accepted as true by any one except the credulous and prejudiced. To any man who knows the facts of recent history, the "Protocols of Zion," as republished in America, are not true—they are not even plausible. . . . In short, we are convinced that this whole document which is used to foster dislike to a group of our own people is a fabrication prepared and circulated in malice. Christians should refuse to pay any attention to it. . . . If the reprint of the series of articles in the *Dearborn Independent* is read, he who reads it should, in all fairness, send for and read the Address to Their Fellow Citizens by American Jewish Organizations, published by the American Jewish Committee in New York. (*Congregationalist.*)

"Silver from the Slag"

God has a better method of refining than man has ever known. He realizes the possibilities of the slag pile, and out of its worthless discard He can salvage sterling values. Stupendous possibilities He can find amid cruel limitations. . . . Throw every one that does not come up to a certain standard into the discard—save the worth while people and throw every one else on the slag pile! If the race were to be treated in this summary and materialistic fashion, there would be a good many of us who would have to go to the slag pile. . . . Always has it been so. God's choicest silver comes from the slag pile. His greatest king was the young and beardless youth, the inconsiderable son of Jesse. His most loving prophet, Hosea, was a man with a faithless wife and a broken home. He chose to be queen of Persia and redeemer of her race, a simple Jewish girl, Esther. He chose for the birthplace of His son a human stable. . . . There is no dross but He can find silver in it somewhere; no slag that exceeds His refining power. (*Dr. Harold Leonard Bowman, in the Continent.*)

Christian Comfort and Safety Appliances

One such protestant phrases his opposition thus: "Think of a poor widow coming to God's house for a gleam of comfort, only to hear the minister discourse upon the obligation to install safety appliances in factories." Others maintain that the preacher, as God's prophet, is to deal, not with the ghosts of the past, but the giants of the present. For instance, the poor widow named might have had no need to come to church for consolation if some preacher had done his duty in campaigning for safety against accidents. Social questions, they insist, have a moral aspect. . . . The Church of Christ is purposed to be the foe of every wrong, the champion of every right. As she has insisted in establishing ethical standards for individual behavior, so must she now for group action. . . . These principles (of Jesus) are chiefly the supreme value of human personality, the brotherhood of men as the children of their heavenly Father, the obligation of service to others to the point of sacrifice, the superior happiness there is in service to that of mastery, the danger to these principles from covetousness. (*Dr. Lynn Harold Hough, in the Christian Advocate.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this departme t must met the human test. They must have sympathy, ur derstandi g and, above all, faith.

ACQUAINTANCE WITH GRIEF

I said to Pain, "I will not have thee here!
The nights are weary and the days are drear
In thy hard company."

He clasped me close and held me still so long
I learned how deep his voice, how sweet his song,
How far his eyes can see.

Alice Freeman Palmer.

THE GIFTS THE TREES GAVE

MANY moons ago all the trees of the Big Green Forest held a consultation. The birds had told them that a tribe of Indians was about to settle near the edge of the forest.

"Soon the Indian children will be coming to play in our shade," they said. "Let us each have a gift for them."

So all through the summer the trees prepared gifts, to be ready for the Indian children. One day after the summer had gone the little Indians went scampering along the edge of the lake called Shining Water until they came to the Big Green Forest.

"The oak tree is the king of trees; we will go and play under the oak tree first," said the children. So away they ran to the tall oak tree; and there they were overjoyed to find in the green grass at the foot of the tree hundreds of little golden-brown cups and saucers.

All day long the children played with their new treasures, and when they went home in the evening they picked up some of the little cups and saucers to carry to the old people at the camp.

"Good-by, beautiful tree!" they called. "We thank you for your gifts."

The next day the children came again to the Big Green Forest. That time they stopped to play under a tall, straight beech tree. The Little Brothers of the Wood, the red squirrels and the chipmunks and the rabbits, who were playing there, too, were not in the least afraid of the newcomers. All the morning the little wood folk and the little Indians played happily together in the cool shade of the slender beech. Toward noon they became hungry. Then the beech was ready with its gifts. It scattered hundreds of prickly nuts over the children and the little animals. They ate the nuts and found them good. When the West Wind began to sing her evening song the children went singing back to the camp; with them they took handfuls of the sweet nuts to give to the wise chief. The Little Brothers of the Wood also took some of the nuts; their share they hid deep down among the leaves and in the hollow trunks of old trees. There it would stay until the snow began to fall thick and fast over the Big Green Forest.

One day the children went to play near the singing brook instead of going into the forest. They played on the banks of the brook and picked ferns and late flowers. They waded ankle-deep in the clear brown water and listened to its song as it went hurrying to the deep blue sea. At noon when the children were tired of playing they flung themselves down to rest under an elm tree that grew beside the stream. Now, a bird had told the elm tree of the gifts that the forest trees were preparing for the little Indian children, and so the elm too, was ready with its gift. It spread such a cool, deep shade for them and moved its low, friendly branches above them with such a soothing sweet sound that the children fell asleep and took a long nap.

When they waked they said, "Good-by, dear elm tree. We love you for the pleasant dreams we had."

On another day, a clear cold day after a night of heavy frost, the young Indians spent their playtime under the chestnut tree that stood near the edge of the forest. While they were in the midst of their games a strong wind came and thrashed the branches of the tree. Brown burs came tumbling to the ground. They fell helter-skelter among the little scampering Indians. Presently the children were as busy as beavers; they opened the prickly burs and picked out the shining sweet nuts. They gathered reeds from the side of the brook and wove themselves a basket for the nuts. That night when the moon rose behind the tall mountains they sat round the evening lodge fire and sang a song of gratitude to the chestnut tree for its gifts.

The autumn passed, and one day when white flakes were driving across the land the children ran laughing into the forest for a last game before the ground should be covered with snow.

"It will be cold to-night," they said to one another. "The winter has come."

They stopped for a moment under a beautiful balsam tree; the boughs stretched green and fragrant among the snowflakes.

The branches looked so soft and warm that the children gathered armfuls of sprigs to carry home and use for beds. They stopped, too, to gather fragrant cones to toss into the evening lodge fire. But before they went away they looked up and thanked the balsam tree for its gifts.

Near the edge of the forest and not far from the wigwams stood a birch tree, tall and slender, very graceful in the sunlight, and in the moonlight as lovely as if it were clothed in silver. The birch tree knew about the happy gifts that the other trees had given, and because it had no gifts to offer it was sad.

"If I could be changed into firewood," it said to itself, "I could provide them with comfort at least."

But it gave them something better than firewood. One day in the spring the wise chief sent two of his men to strip the tall birch of its bark. Many days the men worked building first a basket-like frame of the shape of an open pea pod, then covering it with the tough bark of the birch tree, until they had made a wonderful canoe that lay like a feather on the water.

And all through the spring and summer days the children paddled it on the lake among the starlike lilies.

One day at twilight the trees talked together until the Great Spirit hung the silver moon among the stars in the purple sky.

Then all the fluttering, whispering leaves grew still and went to sleep, for each tree felt sure that some Indian child loved it best of all.—*Ellen Miller Donaldson, in Youth's Companion.*

* * *

GRACE FOR GARDENS

Lord God in Paradise,
Look upon our sowing;
Bless the little gardens
And the good green growing!
Give us sun,
Give us rain,
Bless the orchards
And the grain!

Lord God in Paradise,
Please bless the beans and peas,
Give us corn full on the ear—
We will praise thee, Lord, for these!
Bless the blossom
And the root,
Bless the seed
And the fruit!

Lord God in Paradise,
Over my brown field is seen,
Trembling and adventuring,
A miracle of green.
Send such grace
As you know,
To keep it safe
And make it grow!

Lord God in Paradise,
For the wonder of the seed,
Wondering we praise you, while
We tell you of our need.
Look down from Paradise,
Look upon our sowing.
Bless the little gardens
And the good green growing!
Give us sun,
Give us rain,
Bless the orchards
And the grain!

Louise Driscoll, in New York Times.

* * *

ON BEING AN EXAMPLE

I can not remember the time when I was not asked to set a good example. A rough and tumble little tomboy of six, I must fold my clothes and pick up my toys as an example to my little sisters. Any tendency to exaggeration was quelled by the admonition to be particularly strict to tell the exact truth, as a model to The Little Girl Next Door, who made us gasp with Munchausen tales of her adventures. At school, if I chanced to be at the head of the class, I must in all my behavior set a standard for those less fortunate. As I look back, I see no reason why I should have set an example to other children, rather than that they should have set an example to me. Indeed, I feel sure now that, with a pleasant sense of superiority, they *were* acting as patterns for me. Doubtless, while I was setting an example of truthfulness, The Little Girl Next Door was smoothing her hair and keeping her shoelaces neatly tied every day in the hope that, emulating her, I, too, might become precise and correct in these matters.

Is it an appeal to our self-conceit or to our generosity—this constant insistence on the effects of our good examples? As time went on, although my sisters grew to the age of reason and I consorted with my equals, my responsibilities as an example grew ever heavier. At college, where I played basket-ball and hockey, I was urged to regular attendance at Bible classes, not for the benefit which I would derive, but for the sake of those who would be influenced by the example of a college athlete. Older women begged me never to touch a glass of claret cup at a dance, lest my partner be led forthwith to drink half a dozen cocktails. Ever since I grew to woman's estate, I have been asked to go to church, to sign the pledge, to march in suffrage processions; and the reasons given have not been that *I* needed the consolations of religion, that *I* required moral support against the temptations of alcohol, that *I* wanted to vote. Ah, no! Always I was urged to think of the crowd of less highly gifted beings than myself, on whom my participation in all these activities would have a good effect. At last, to crown all, I have come to live in a far heathen land; and my friends in their letters gently remind me that I, in my own person, represent to the natives that order which we call Christian civilization.

I am tired of being an example. I hate the smug satisfaction with which we think, and even say, as we get out our prayer books, "The old Padre is a bit of a bore, but of course people in our position must go to church." I shudder at the same smug attitude which I discover in my own mind—at my growing habit of considering a course of action, not as a matter of my own duty or pleasure, but in the light of its moral effect on others.

And after all, *do* good examples produce the effect intended? I do not remember the truthtelling virtues of the honest children who were my early associates, but I well remember The Little Girl Next Door Who Told Lies. The horror which she inspired in my breast still bears fruit in my clumsy endeavors to avoid even the polite falsehoods which oil our social machinery.

On the whole, it is the bad examples which have done the most to make me a respectable member of society, and I believe it is the same with the rest of the world. How many do we remember of the model children who were the heroes and heroines of our first story books? But there are few of us who do not recall some of the adventures of Shock-Headed Peter, Little Johnny Head-in-Air, Cruel Frederick, and Augustus Who Would Not Eat His Soup. Those bad examples sank deep into our minds. We read of them with a complacent satisfaction that such naughty children got what they deserved, and an uneasy resolve to avoid following in their footsteps.

I have known the methods of child-training in a whole community to be reformed because the minister's little boy was so utterly spoiled. Each mother determined that *her* infant should not resemble the minister's son in any respect whatever, and the children of that parish shortly became a flock of polite and gentle little cherubs.

Yes, decidedly, bad examples accomplish the most good. Those persons who have the welfare of their fellow-creatures most fervently at heart should become Bad Examples forthwith. It would require heroic self-sacrifice. I fear I am not up to it. I have decided to give up being any sort of an example: I shall begin to be Myself.—*Clara Cary Edwards, in Congregationalist.*

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A SCOTCH INHERITANCE

An American professor who was studying at Edinburgh University roomed at the home of a thrifty Scotch family. Each morning Mrs. MacAngus would come in with an age-scarred dustpan and a well-worn brush and sweep the floor, stooping about the place in back-breaking discomfort.

"I should think you would find it easier to use a broom," the professor ventured one morning.

"No doot, no doot," agreed Mrs. MacAngus, "but I hae the brush and I hae not the broom, my mither having left the broom to the eldest child. The youngest braether got naething but a turkey wing."—*Youth's Companion.*

GOING TO SCHOOL TO GOD

I like to go to school to God!
I hear such strange, revealing things;
He talks to me where rivers run
And where a skylark soars and sings.

He teaches me His love and care
Through every tree and blade of grass
Here on the hill where I may sit
And listen while the wild winds pass.

He writes with glaciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

His books are beds of slate and coal;
His manuscripts sequoia trees;
While earthquakes punctuate the tale
And turn the pages of the seas.

His blackboard is a canyon wall
Whereon He writes of ages past,
In even lines the strata tell
Of things that shall forever last.

He writes with rivers and they carve
The crevices He leaves, to tell
The story of His living love
In temple, tower and pinnacle.

I like to go to school to God
Because it always seems to me
He talks in every breeze that blows,
Through every bud, and bird and bee.

William L. Stidger.

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A RELIGIOUS QUESTIONNAIRE

(a la Edison)

1. What is the Every Member Canvass?
2. Where are the Ten Lost Tribes?
3. What is the difference between the A. B. C. F. M., the W. C. T. U., the R. E. A., and the C. W. M.?
4. If Solomon was the son of David, and Joab the son of Zeruiah, what relation was Zeruiah to Joab?
5. What is the date of the reunion of Christendom?
6. Who was the weeping prophet?
7. How long should the "long prayer" be?
8. Who wrote 2d Peter?
9. What do men's clubs in churches do between meals?
10. Why is a theological seminary?
11. What are the salient differences between the pulpit style of George A. Gordon and William A. Sunday?
12. How can we stop the rush from Amherst and other colleges into the ministry?
13. For what is the building in New York once occupied by the Interchurch World Movement being used to-day?
14. What do the religious educationalists mean by the term "functioning?"
15. Which has the more deadly effect on church attendance, a rainy or a pleasant Sunday?
16. Why is some church property so shabbily maintained?
17. Who invented the Sunday school picnic?
18. What has become of "the monthly concert?"
19. How near through is the minister when he says, "finally, brethren?"
20. Where does Calvin Coolidge go to church in Washington—when he goes?
21. How much longer will congregations endure being told, "Never in the history of mankind was the world facing such a crisis as to-day?"

Theologues and young men already in the ministry will find these test questions of great advantage to them. Any one who can pass a creditable examination on them can be assured that in the course of five years he will be earning from $800 to $1,200 a year.—*Congregationalist.*

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THE AMERICAN COLLEGE FOR GIRLS ON THE BOSPORUS

"Charter Day" is an annual holiday in the calendar of the American College for Girls on the Bosporus, and is celebrated as one of the great events in the college year. In the afternoon there is an assembly of faculty and students, attended also by relatives, friends and other visitors, when the great hall of the college is filled. Not unlike similar occasions at our American colleges, there is an interesting program of music and speeches.

The college was founded with the purpose of making it a center of learning for the girls of the Balkan States. Hopeless as such an undertaking must have seemed fifty years ago, there were people in America with vision enough to devote their lives to the idea, and, what is more remarkable, there were capitalists prepared to support the project financially. The college grew from small beginnings until now there are two hundred and fifty girls enrolled from all the warring countries of the Near East. They are studying, learning, and living together in the utmost amity, united in the common bond of loyalty to their *alma mater*. English is the language used, but French is also studied. No attempt whatsoever is made to denationalize the students; the susceptibilities of each nationality and each religion are carefully safeguarded. Each group is allowed to observe its own holidays. At present twenty-five Russian refugees are attending the college. Most of these girls have gone through terrible scenes of horror and all of them have lost their homes. The teachers tell of the change in these girls since they have come to the college, and of how they have watched the haunted look die out of their faces.

The American College on the Bosporus is accomplishing a wonderful work of reconstruction, which should go far to counteract and overbalance the inherited political divisions of the Near East. The number of graduates each year, as from Robert College (the similar institution for men), is small in proportion to the population of these countries, but every year adds its number, and the leaven is working. Such work points the way towards an end of wars in the Near East.

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DEFINITE DIRECTIONS

One of the best things our Unitarian friends have done for the whole nation has been the invention of the "Wayside Pulpit." Every week from headquarters goes out a striking utterance of a moral and spiritual character which in due time appears on a placard conspicuously posted in front of Unitarian churches throughout the country. Many a traveler is thereby heartened. Yet sometimes unexpected results occur. Just at dusk the other evening two motor cars drove up in front of a Unitarian edifice situated at the fork of the roads. The travelers read almost simultaneously the text of the week, which ran as follows, "Whatever road you take it joins the broad highway that leads to God." "Can't you give me a little more definite direction?" shouted one autoist to the other. "You see, I want to get to Boston to-night." There may be other travelers who care more about getting to Boston at a certain hour than they do about arriving at heaven at some distant period.—*Congregationalist.*

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INDIAN CALM

You can not startle an Indian, declares Mr. Malcolm McDowell in the *Washington Star*, nor can you ruffle his calm dignity.

I once had the satisfaction of pointing out to an Indian chief an aeroplane sailing across the sky. It was the first aeroplane he had ever seen, and I had fond hopes that he would show some excitement.

"There!" I said. "There! What do you think of it? Isn't it extraordinary?"

The chief looked up at the aeroplane calmly; then he looked at me.

"But it was built to do that, wasn't it?" he said.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

The Car That Went Abroad. By Albert Bigelow Paine. Illustrated, picture jacket. $3.00.

"The curtain that so long darkened many of the world's happy places is lifted at last. Quaint villages, old cities, rolling hills, and velvet valleys once more beckon to the traveler."

The car went abroad in the golden age before the curtain fell, personally conducted by "a small family who went gypsying . . . through the tree-lined highways of France, the cherry-blossom roads of the Black Forest, and the high trails of Switzerland, . . . three thousand miles of the happiest travel to be found this side of Paradise," and was at Vevey when Germany declared war—and no one could get checks cashed. But the family got some of the money provided by our government for its stranded children, and three months later came down through Italy and sailed from Genoa, homeward bound.

"A year and four months from a summer afternoon when we . . . looked down into the hold at a great box that held our car, I went over to Hoboken and saw it taken from another box and drove it to Connecticut alone, for the weather was cold, the roads icy. It was evening when I arrived, Christmas Eve, and when I pushed back the wide door, drove into the barn, cut off the engine, and in the dim winter light saw our capable conveyance standing in its accustomed place, I had the curious feeling of never having been away at all, but only for a winter's drive, dreaming under dull skies of summertime and France."

When Egypt Went Broke. By Holman Day. Frontispiece, picture jacket, $2.00.

"Tasper Britt—'Twelve-per-cent Britt'—was the money boss of the town of Egypt and those who did not give him his per cent nickname called him 'Pha-ray-oh'—behind his back, of course." His wife Mehitable having departed this life, he is indulging a new sense of clublike liberty by eating his meals at the dingy little tavern, where the steak is cut "very close to the critter's horn," and has dyed his beard and bought a top piece of hair, thinking to make himself so attractive to Vona Hamder, the prettiest girl in town, that she will become the second Mrs. Britt. Also, he has aspirations to sit in the next legislature. Vona, unmoved by the dazzling picture he draws, prefers to go on being bookkeeper in his bank, and also prefers Frank Vaniman, who is cashier, receiving teller, paying teller and janitor.

Tasper, enraged by this cool reception, lays a deep, dark plot to put the cashier out of his way; but the scheme, as often happens, though apparently successful, recoils on himself, and he is shorn of all his possessions and aspirations and his personal liberty, while the long-suffering Egyptians come out of bondage into the Promised Land.

The Lamp of Fate. By Margaret Pedler. Picture jacket. $1.90.

"The first-born of the Vallincourts of Coverdale had been, for eight successive generations, a boy." But when Hugh Vallincourt stretches out his arms for the "tiny orris-scented bundle" that his rigid sister Catherine carries, she says, *"A girl!* —God has indeed taken your punishment into His own Hands!"

Poor little Magda, and poor Diana, her mother—they live isolated and unhappy, while Hugh leads an almost monkish existence, doing penance for the fancied "sin" of his marriage. Suddenly Diana dies, and Magda's godmother, Lady Arabella Winter, who has "the manner of an empress with extremely modern ideas," takes charge of her.

With the traits of her father and her mother combined in her, Magda is bound to have a stormy passage through life, but at length the clouds are lifted and she sails into the calm waters of great happiness and peace.

Loafing Down Long Island. By Charles Hanson Towne. With 31 full-page illustrations by Thomas Fogarty. $2.50.

When an American casts off for a time the endless chain of Hurry and elects to loiter, the angels rejoice. Not so his friends,—they look at him as though he were quite mad, and recite "a litany of counsels and objections."

Mr. Towne was fortunate in congenial companions—college men asked to be "booked up for certain Thursdays until Mondays"—and we are privileged to go along by means of this delightful chronicle in prose, verse and picture of their varied adventures. They walk down lovers' lanes, eat Madame Bastienssen's unforgettable clam-chowder, accept a lift on a truck labeled "Bologna, Ham and Sausage," are taken for revenue officers, meet a Lady Upholsterers' Picnic, visit "America's mad playground, Coney Island," "drop into poetry," find bits of earth that are foretastes of heaven, and there is always the blue sea a-sparkling in the sunshine, and the blessed freedom of having

"happy datings
With God along the road."

Buff: A Collie. By Albert Payson Terhune. Frontispiece, picture jacket. $2.00.

Buff, "the best side-partner and chum a lonely chap ever had, becomes the property of Michel Trent in the twinkling of an eye when that lover of dogs discovers him in the hands of a brute who has evidently stolen him, and thenceforth Buff's heart is given to his master and his master's concerns. He saves Trent's life as a beginning, and the two thoroughbreds have many narrow escapes, together and separately, after which happiness and peace descend upon them.

Then follow the story of Jock, brought as a gift by Dick Snowden to his wife when Marise was only "a white-swathed bundle of tiny humanity," who was not only a valuable member of the Home Guard but knew what was happening to his master in France; of Danny and Buck, the chums of Arnon Flint, who is sent to town to bank the church bazar's ninety-eight dollars, is the victim of a thief, and determines to stay away until he has earned the money; of Robin, who wins a "Best Collie" cup under unusual circumstances; of Wolf, to whom his young master Dick owes his life; of Jeff, "some white man, I'll say," and his devoted owner; of Tam-o'-Shanter, who did "a grand night's work" in tracking and killing the slayer of his friend Wisp; and of a group of Sunnybank collies.

"Among you, you have taught me more of true loyalty and patience and courtesy and divine forgiveness and solid sanity and fun and a hundred other worth-while lessons, than all the masters I have ever studied under."

Lyrics of the Links. Compiled by Henry Litchfield West. Illustrated. $2.00.

"The game of golf, with its freedom, fascination and companionship, has found plentiful expression in lyric form. This compilation is due to a desire to give permanency to verses which have hitherto appeared only in fugitive fashion—verses which appeal to every lover of the game because they are inspired by sentiment, humor, wisdom and experience, and above all, by a spirit of keen enjoyment and enthusiasm."

There are poems by Clinton Scollard, Andrew Lang, John Kendrick Bangs, Tom Masson and many others, among them of course the compiler and that shy "Mr. Anon." We note golf versions of well-known poems, and even an epitaph, and we quote as being appropriate for a weepy July, especially a Saturday on which Boston received six inches of rain in twenty hours, The Golfer's Prayer, by R. W. Lardner:—

I do not ask for strength to drive
Three hundred yards and straight;
I do not ask to make in five
A hole that's bogey eight.

I do not want a skill in play
Which others can't attain;
I plead but for one Saturday
On which it doesn't rain.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

These clippings from the Kinston, N. C., *Free Press* will be of interest to those who are studying our Southern Mission Field:

CONSOLIDATION OF MANY DISTRICTS TO GET HIGH SCHOOLS

Lenoir, Jones, Craven and Duplin Districts to Merge. Two Big High Schools Proposed — Tax Elections Called in Lenoir

Advanced steps toward school consolidation have been taken by the Lenoir County school authorities, as a result of which special tax elections have been called in Sand Hill Townships, embracing two districts, and the new Pink Hill district, embracing the consolidated Pink Hill, Cedar Grove and portions of Trent, Lawson and Pine Forest districts.

With the enlarged Pink Hill district will be consolidated four districts in Duplin County, these to vote separately on the special tax. It is expected that districts in Craven and Jones counties will consolidate with the Sand Hill districts.

The tax will be for 30 cents on the $100 of property and 90 cents on the poll. Consolidation will mean modern high schools and eight-month terms, the buildings to be located in close proximity to the geographical centers of the districts and be of modern construction and equipment.

Another investment that will soon be open to the public is North Carolina five per cent road bonds. Buy a bond and so help build the roads!

* *

"Forsake not the assembling of yourselves in the house of the Lord."

Spend two hours out of 168 in the house of the Lord.

Your spiritual body needs nourishing as well as your physical.

Come to the First Baptist Church at 11 a. m. and 8. p. m.

Lee McB. White, pastor.

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NORTHFIELD NOTES

From lecture on the first chapter of "The Kingdom and the Nations," by Helen Barrett Montgomery.

You are all voters now and you are all responsible now. "The Kingdom and the Nations," our text-book, gives American position with regard to the world; it is a book dealing with politics. There is *big stuff* in the introduction.

Foreign Missions are transforming agencies in world conditions.

Japan contains 146,000 square miles. Japan and California are about the same size. The arable area of Japan is about one-twentieth the arable area of California. The area of Japan is one twenty-fourth the area of the United States. Its population is one-half that of the United States.

Japan is dependent on the outside world for raw materials.

"My nation has a dark heathen heart." (*Paul Kanamori.*)

"Japan is fundamentally unchanged." (*Sherwood Eddy.*)

Japan has a feudal background; military superstructure; government control system of education.

All yellow editorials play right into the hands of the military power in Japan.

Japan's industrial system "caught" from America; not a national disease.

Japan is mortgaging her womanhood and childhood to profiteers.

Those people who think Christianity has nothing to do with the situation are blind.

We are not doing justice to the Japanese.

The book "The Social Habits of Animals" could not be read in Japan. "*Socialism!*"

One thing that Japan needs: Christ.

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NOTICE

At Institute of the Women's National Missionary Association at Murray Grove Aug. 8-12, Mrs. Katherine B. Haskell, missionary of the W. N. M. A. to North Carolina, will teach daily at 9.15 the study-book "The Kingdom and the Nations," by Eric M. North. The junior text-book class will study the Junior Mission book "The Noble Army," by Ethel D. Hubbard, each day at 10 o'clock under Mrs. Mabel E. Blaisdell, Chairman of Mission Study of the W. N. M. A. A class in Methods will be held daily at 11 o'clock, the leader to be announced.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

FLOWER SUNDAY AT SHIZUOKA, JUNE 5, 1921

Children Starting Out after the Church Service to Distribute Flowers to the Hospitals

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* **INSTITUTE INKLINGS** *

* *Ferry Beach.* Now, all aboard! *

* Carry smiles, note-books, ques- *

* tions. *

* *Murray Grove.* Engage rooms *now.* *

* Buy tickets to Forked River, on the *

* New Jersey Central. D. S. Time. *

* *Chicago.* The elementary work will *

* be given by Rev. Almira Cheney, *

* successful associate pastor at Mun- *

* cie. *

* *Detroit.* The closing address will be *

* given on Tuesday evening by Rev. *

* Dr. Lynn Harold Hough, former *

* president of Northwestern Uni- *

* versity—a first-rank speaker. *

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MR. METZ REMARKS

At Lockport, New York, the Milburn Sunday School talks and stereopticon slides have been given a thorough trial. The pastor, Rev. William J. Metz, speaks an encouraging word:

"Are you planning additional lectures for next winter? Everybody speaks most highly about the Life of Jesus slides we have had. A member of a large Baptist school was quite surprised when she heard we had been using the stereopticon. She said, 'Why, in your comparatively small school you have been having the stereopticon, when we, with a school of nearly five hundred members, have only been thinking about it.' "

Now is a good time for other schools to be purchasing their lanterns for the fall use and to be putting in their requests for our slides and stories.

* *

It is estimated that the total cost of maintaining the Sunday schools of America is about $30,000,000 per year. And the cost of a single battleship is?

Young People's Christian Union

DIRECTOR'S DATES

Aug. 7-14, Y. P. C. U. Institute, Ferry Beach, Maine.

Aug. 29-30, Vermont Y. P. C. U. Convention, Brattleboro.

Aug. 31-Sept. 4, Y. P. C. U. Institute, Murray Grove, N. J.

Sept. 12-17, Mid-West Institute, Chicago.

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S. U. Y. P. I.

The Southern Universalist Young People's Institute has become an established factor in the work of our Church in Dixie. While the third annual session is not yet half over, there is every indication that it will be a very real success.

To appreciate the need for this kind of work, one must be familiar with our Southern churches and their history. Only a very few of them have ever had services oftener than once a month, and of course very few have had any pastoral care between these monthly, or less frequent, visits. The other churches in the country and smaller towns have been in the same situation: it is nothing peculiar to the Universalist Church.

Sunday school and young people's work, women's organizations and men's clubs, have been all but unknown until quite recently. In most places the Sunday schools are small, not very well equipped, and enroll only a fraction of those who should be receiving education in religion. The Y. P. C. U., especially in the churches where its work has been continuous for five or six years, has developed a higher degree of efficiency, and naturally so, because it is a simpler organization and does not require so technical a training for its successful administration. But there are comparatively few Unions in the South: only eleven or twelve Senior organizations and two Juniors. There is much that is waiting to be done.

In the church itself, the emphasis is all upon the preaching: the service of worship is spoken of as "preaching." In many churches a good part of the congregation stands or sits around outside in pleasant weather until time for the sermon to begin. They have come only to hear that. Up North many do the same thing, except that they time their arrival at church so as to avoid everything but the sermon.

The point is that there has been very little experience in lay leadership in our churches. Only when the minister makes his infrequent visits are the buildings opened.

Fortunately this is becoming decreasingly true. More and more of our churches are organizing Sunday schools, others are forming Young People's Christian Unions, and the two are working together in admirable fashion. Indeed, it is in no small measure the young people of the Christian Union who are maintaining the Sunday schools, and by qualifying themselves to act as teachers and officers, are making the work of the schools more efficient.

This brief survey reveals the need for such an Institute as the one now in its third annual session in the Shinn Memorial Church in Chattanooga. If it is a good thing to have Institutes at Ferry Beach and Murray Grove and Chicago, it is a better thing to have one in the Southland where it is so greatly needed.

The 1921 Session

Due to a number of causes, this year's enrollment is slightly smaller than that of last year, the difference being chiefly among the Chattanooga people.

The smaller enrollment is, however, more representative, coming from three states instead of two, and from eight churches in place of five. This means that the benefits of the work will be carried home to a larger number of places. All but two of the students enrolled are new, so that there is being built up a growing body of trained young people whose influence will increase even more rapidly than their number.

There is also a larger faculty this year. George Gay and I are the sole survivors of the 1920 faculty. This year the General Sunday School Association has sent Prof. A. I. Spanton of the University of Akron, and Dr. W. E. M. Todd of Harriman and Mrs. Todd have been added. These three are giving parts of the teacher training course. Besides the five members of the faculty, Rev. F. B. Bishop, Southern Superintendent, is present, and adding much to the value of the Institute by his cheerful spirit and by his spoken word.

How We Live

A change has been made in the manner of living, and it is an improvement over last year, although it involves considerable sacrifice on the part of Mr. Gay and his family. The latter are staying out in the country, and the parsonage is being used as the girls' dormitory, where Mrs. Todd is in charge. No one better fitted for this task could have been found.

The rest of us are "dwelling in the house of the Lord," and a pleasant place it is. We eat together in the dining-room of the church, and in the kitchen Evangeline and Nora prepare the good things in the good old Southern way.

On the Mountains' Heights

Part of the sessions of the Institute are being held in God's out-of-doors. Yesterday we spent the day on the summit of Signal Mountain, where the regular classes were conducted in the morning, the afternoon spent in hiking, swimming, rowing and resting, and a sunset service being held in the early evening. We do not commonly think of a mountain top as a place for swimming and boating, but it is here, for Rainbow Lake is situated high upon Signal Mountain, and Lula Lake upon Lookout Mountain, where the Institute sessions next Saturday will be held.

These mountain lakes are only one of the natural features of Chattanooga and its environs that make this an ideal place for an Institute. Every inch of ground is historic: Boston itself can scarcely boast of more. There are monuments and markers everywhere. The climate, especially upon the mountains, is delightful, and even in the part of the city where the church is located, well out from the down-town section, it is comfortable, to say the least.

Those who attend the Institute are truly upon the heights. These are proving to be days not only of education but also of inspiration, and there is resulting not only the gradual development of a body of trained workers for our Southern churches, Sunday schools and Unions, but a fellowship and friendship which will bind more closely together the Universalist young people of the South.

Stanley Manning,
Director of Young People's Work.
Chattanooga, Tenn., July 26.

For the Quiet Hour

Certainly, it is a nobler thing to seek God in the days of gladness; to look up to Him in trustful bliss when the sun is shining; but if a man be miserable, if the storm is coming down upon him, what is he to do? There is nothing mean in seeking God then, though it would have been nobler to seek Him before.

George Macdonald.

We do our work best when we are totally absorbed in it, conscious only of its commanding interests and eager to do it well. Friendship is largely unconscious; it becomes strange and artificial directly we begin to act the part. Love is like light and air, an encompassing reality in which we live and work, taking at our best no thought of its receipt and its bestowal, missing it only as we miss light when it is gone. Our best is always of inestimable value to others by way of example and encouragement, but directly we begin to think of ourselves as examples—we cease to be examples at all.

G. G. Atkins.

I can be happy living as Thoreau lived. So can you. Why not? I can also be happy living in a brown stone house, owning a limousine. So can you. Why not? The main thing is the mental attitude. Be happy.

Conde R. Hoskins.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

July 16-Sept. 5. Murray Grove, N. J.

July 31-August 21. Ferry Beach Institute.

Aug. 12-14. Texas State Convention, Elgin.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 4-6. New York State Convention, Rochester.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	3,364
New Haven, Conn.	1
Consolation Church, Ky.	6
Total	3,371

CHRISTENINGS

Before reported, 956. Concord, N. H., 1; Rochester, Vt., 9. Total, 966.

Massachusetts

Palmer.—Rev. A. N. Foster, pastor. Our Sunday school picnic was held on July 13 at Riverside Park, Springfield. It proved a joyous occasion and eighty-seven persons were carried and returned in automobiles under the direction of the superintendent, Mr. Charles H. Line. A large and enthusiastic special parish meeting was held on Thursday evening, July 14. The special committee reported, advising a new heating system and new plumbing and interior alteration in the parish house. The meeting adopted the report and voted for the improvements and the work will be done during vacation. The church closes during August and the pastor and Mrs. Foster and three other delegates will attend the Ferry Beach Institute. The Y. P. C. U. held a "sunset service" on the home lawn of the president, Fred Hodson, Sunday evening, July 24. About 30 were present and listened with interest to the report of a week at the Northfield Summer school by Miss Esther Page and Miss Olive Clough, who had attended there as delegates from the local Clara Barton Guild.

Provincetown.—Rev. Wm. Wallace Rose of the First Universalist Church of Rochester, New York, is spending the summer here and preaching at the historic Provincetown church. Congregations are good, and are growing. On July 22 a reception was tendered Mr. and Mrs. Rose, and more than one hundred Universalists and their friends attended. The church edifice with its Christopher Wren tower and Italian frescoes is an architectural gem, and the women keep open house every afternoon for the convenience of the many visitors. A conference of Cape Cod Universalists is planned for Sunday, Sept. 11, and many from nearby towns will attend. The society is much stronger this summer than for some years now, due to the unique Sunday evening services which were conducted by the laymen throughout the winter. Rev. Nancy W. P. Smith has organized a Mission Circle among the women.

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Notices

MURRAY GROVE ASSOCIATION

House opens July 16 and closes Sept. 5. Write Rev. Charles E. Petty, 174 West End Ave., Binghamton, N. Y., for reservations.

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MURRAY GROVE ASSOCIATION

Program for 1921

Aug. 7. Morning sermon, Dr. C. C. Clark. Evening Conference, "Am I My Brother's Keeper?"

Aug. 8-13. Chapel Talks, "The Great Missionaries."

Aug. 13. Birthday party. Ida Smith, Scranton Pa., director.

Aug. 14. Morning sermon, preacher to be announced. Evening Conference, "What I Would Do with Murray Grove."

Aug. 15-20. Chapel Talks, "The Manhood of the Master."

Aug. 18. Annual Meeting.

Aug. 19-20. The Fair.

Aug. 21. Morning sermon. Dr. J. M. Atwood. Evening Conference, "Why Be Good."

Aug. 22-27. Chapel Talks, "With the Future Men and Women of the Universalist Church." 9-12, each day, Sunday School Institute, Dr. Huntley, director

Aug. 28. Morning sermon, Dr. Huntley. Evening address, Dr. J. M. Atwood.

Aug. 29-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty, 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

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MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive. Ticket should be purchased to Forked River

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MURRAY GROVE

At the Institute of the Woman's National Missionary Association at Murray Grove, Aug. 8 to 12, Mrs. Katharine B. Haskell, missionary of the W. N. M. A. to North Carolina, will teach daily at 9.15 a. m. the study book "The Kingdom and the Nations," by Eric M. North.

The Junior text book class will study the junior mission book "The Noble Army," by Ethel D. Hubbard, each day at 10 under Mrs. Mabel E. Blaisdell, chairman of Mission Study of the W. N. M. A.

A class in Methods will be held daily at 11, leader to be announced.

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DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines. Passengers from New England can take advantage of these rates by securing their tickets at Albany at reduced rates.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

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GREATER BOSTON SUMMER SERVICES

Summer services, arranged by the Massachusetts Universalist Convention, will be held in the Universalist church, Charlestown, during August, with the following speakers:

Aug. 7. Rev. John Bancroft Bisbee, Rochester, Minn.

Aug. 14. Rev. Ulysses S. Milburn, Salem, Mass.

Aug. 21. Rev. Frank Oliver Hall, D. D., Chairman John Murray Lectureship.

August 28. Rev. Stanley Manning, National Director Young People's Work.

Service at 10.45 a. m.

Take elevated train to Thompson Square.

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WANTED

A copy of "A Cloud of Witnesses," by Hanson. Address Universalist Publishing House, 359 Boylston St., Boston.

UNIVERSALIST ANNUAL MEETINGS—BRATTLEBORO, VT.

Vermont and Province of Quebec

Annual Convention of the Young People's Christian Union of Vermont and the Province of Quebec, Monday and Tuesday, Aug. 29-30.

Monday, Aug. 29. 4 p. m. Workers Conferences. 6 p. m. Banquet.

7.30 p. m. Devotional Exercises, Rev. Weston A. Cate, St. Johnsbury. Address of Welcome, Miss Marion Knight, Honorary President Brattleboro Y. P. C. U. Response and Annual Address, Earl B. Smith, Rutland, Vt., President Y. P. C. U. of Vermont and Quebec. Keynote Address, Mr. Percy T. Smith, Barnard, Vermont.

Tuesday, Aug. 30. 6 a. m. Sunrise Service. Leaders, Willard B. Sanders, President Morrisville Y. P. C. U., Jack Denison, President St. Albans Y. P. C. U. Subject, "Life's Morning."

8.30 Devotional Service, Earl S. Heath, Derby Line. 8.45. Business. 10.30. Address, Rev. Stanley Manning. 11. Occasional Sermon, Rev. Arthur G. Coxon, Rutland. 11.30. Election of Officers, unfinished business.

Tuesday, Aug. 30. Annual Convention of the Women's Universalist Missionary Association of Vermont and Province of Quebec.

Tuesday, Aug. 30. 2 p. m. Devotional Service, Rev. Frank O. Hokerk, Barre. Reports. President's Annual Address, Mrs. George F. Fortier, Morrisville. Address, Mrs. Katherine B. Haskell, North Carolina. Address, Rev. Nelson L. Lobdell, Japan. Business. Election of Officers.

Tuesday, Wednesday and Thursday, Aug. 30, 31 and Sept. 1. Annual Convention of the Universalist Convention of Vermont and the Province of Quebec.

Tuesday, Aug. 30. 7 p. m. Devotional Service, Rev. Arthur G. Coxon, Rutland. Address of Welcome, Mr. Ferris R. Vaughan, President Brattleboro Parish. Response and Annual Address, Mr. George C. Felch, St. Johnsbury, President Universalist Convention. (The meeting will then be turned over to the Women's Universalist Missionary Association, the President in the chair.) Address, Mrs. Katherine B. Haskell, W. N. M. A. Worker in North Carolina. Address, Rev. Fred C. Leining, Rrovidence, R. I., representing Foreign Mission Board.

Wednesday, Aug. 31. 8.30 a. m. Devotional service, Rev. C. F. McIntire, Concord. Reports. Business. 11. Occasional Sermon, Rev. Clarence A. Simmons, Washington. Eleventh Annual Communion Service of the Convention Church, Rev. George F. Fortier, Convention Pastor, at the table, the Convention Deacons and Deacons of the Brattleboro Church in service.

Wedneaday, Aug. 31. Annual Convention of the Universalist Sunday School Association of Vermont and Province of Quebec.

Wedneaday, Aug. 31. 2 p. m. Calling of Convention to order, Rev. Frank O. Hokerk, Barre, Chairman Sunday School Commission. Address, Carl A. Hempel, North Attleboro, Mass., President Massachusetts Sunday School Association. Sunday School Institute, Mr. Hokerk and Mr. Hempel. Reports.

Wednesday Evening. Denominational Mass Meeting. 7 p. m. Devotional Service, Rev. R. F. Johonnot, D. D., Bellows Falls. Address Rev. Robert H. McLaughlin, Everett, Mass. Address, Rev. John S. Lowe, D. D., General Superintendent.

Thursday, Sept. 1. 9 a. m. Devotional Service, Rev. T. L. Drury, St. Albans. Business. Election of officers. Addresses in interest of Denominational Enterprises. 10.30. Address, Rev. Nelson L. Lobdell, Japan. Adjournment.

Invitation

The Universalist Church in Brattleboro extends a cordial invitation to Universalists in Vermont and the Province of Quebec to attend the Annual Conventions, Aug. 29 to Sept. 1. Delegates and friends will be entertained in Brattleboro homes for lodging and breakfast. Dinners will be served at the church at 50 cents. Suppers may be obtained at near by restaurants. To secure accommodations, please send date of arrival and name to Mrs. Freeman Scott, 6 Oak St., Brattleboro.

Ferris R. Vaughan, President.
Edwin P. Wood, Pastor.

SUNDAY SCHOOL AND Y. P. C. U. INSTITUTE

At Chicago

This institute is to be one of the most worth while events of the year, and every Sunday school and every Y. P. C. U. should plan to be represented there during the week from Sept. 11 to 17.

In order that proper facilities may be made for housing the visitors will you kindly notify Miss Louisa L. Magraw, 6010 Dorchester Ave., Chicago, of your intention of being present, not later than September 1. Rooms will probably be $1 per night.

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THE SUNDAY SCHOOL INSTITUTE

Ferry Beach, Me., Aug. 14-21

Mr. Carl A. Hempel, Dean.

Sunday, Aug. 14, 8 p. m. Preparatory devotional and conference meeting.

Monday, Tusday, Wednesday, Thursday, Friday, and Saturday, 8.30 a. m. to 12.10 p. m. Five institute periods (intermission 10.30 to 10.50) with the following speakers:

Rev. F. W. Gibbs on "The Bible in the Sunday School." Monday, Tuesday, Wednesday, Thursday and Friday.

Mrs. Samuel T. Cushing on "Sunday School Music," "The Home Department," and "Adolescent Girls," Monday, Tuesday, Wednesday, Thursday, Friday and Saturday.

Mrs. A. N. Foster on "Guiding the First Steps," Monday, Tuesday, Wednesday and Thursday.

Rev. A. Gertrude Earle on "Missionary Project Teaching," Monday, Tuesday, Wednesday, Friday and Saturday.

Mr. Samuel T. Cushing on "The Sunday School Organized." Thursday, Friday and Saturday.

Mr. Carl A. Hempel on "The Superintendent and His Problems." Monday, Tuesday, Wednesday, Thursday, Friday and Saturday.

(Conferences in regard to special problems may be arranged for institute members either individually or in groups.)

* *

WOMEN'S NATIONAL MISSIONARY ASSOCIATION

The books of the corresponding secretary and treasurer will close Sept. 15, 1921.

All money due the Association must be in the hands of the treasurer on or before that date.

Emma L. Bush, Treasurer.

FERRY BEACH FAIR

The Ladies' Aid Society of Ferry Beach plan to have their Fair Aug. 9. We ask from all friends of our work contributions of useful and fancy articles or money. The receipts each year are expended in making needed improvements and adding to the service of Ferry Beach. Please mark your contributions plainly and send them to Mrs. William R. Thomson, 11 Akron St., Roxbury, Mass., or Mrs Arthur Soule, Kingfield, Me., before July 15. After that date forward them to Hotel Quillen, Ferry Beach, Park, Old Orchard, Me.

Mrs. Arthur Soule, Chairman.
Mrs. William R. Thompson, President.

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

* *

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager

* *

WANTED

A copy of "Gallows, Prison and Poorhouse," by Rev. G. W. Quinby, D. D. Will any one having a copy of the book which he would be willing to sell please notify the *Leader*?

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The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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"Johnny," said the teacher reprovingly, "you misspelled most of the words in your composition."

"Yes'm; I'm going to be a dialect writer."—*Washington Star.*

* *

A red-headed boy applied for a job in a butcher-shop. "How much will you give me?"

"Three dollars a week; but what can you do to make yourself useful around a butcher-shop?"

"Anything."

"Well, be specific. Can you dress a chicken?"

"Not on three dollars a week," said the boy.—*O. E. R. Bulletin.*

* *

These "days" for doing things that you ought to do any day are getting so numerous as to lead to curious ethical conflicts. A boy in Sabetha, Kansas, was taken to task for missing Sunday school one Sunday. "I wanted to come," he said, "but Sunday was Mothers' Day and mother wanted me to go fishing with her, so I went."—*Edwin E. Slosson in Independent.*

* *

There is an English church where a box hangs in the porch. It is used for communications for the pastor. Cranks put their notes in it, but occasionally it does fulfil its purpose. Recently the minister preached, by request, a sermon on "Recognition of Friends in Heaven," and during the week the following note was found in the box: "*Dear Sir,*—I should be much obliged if you could make it convenient to preach to your congregation on 'The Recognition of Friends on Earth,' as I have been coming to your church for nearly six months, and nobody has taken any notice of me yet."—*Christian Register.*

* *

A judge's little daughter, who had attended her father's court for the first time, was very much interested in the proceedings. After her return home she told her mother, "Papa made a speech, and several other men made speeches to twelve men who sat all together, and then these twelve men were put in a dark room to be developed."—*Pearson's Weekly.*

* *

Little Mary came into the house bedraggled and weeping.

"My goodness," cried her mother; "what a sight you are! How did it happen?"

"I am s-sorry, mamma, but I fell into a mud puddle."

"What! with your best new dress on?"

"Y-y-yes, I didn't have time to change it."—*Central Wesleyan Star.*

* *

Why do they call it idle curiosity when it's pretty close to the one thing never idle?—*Marion Star.*

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